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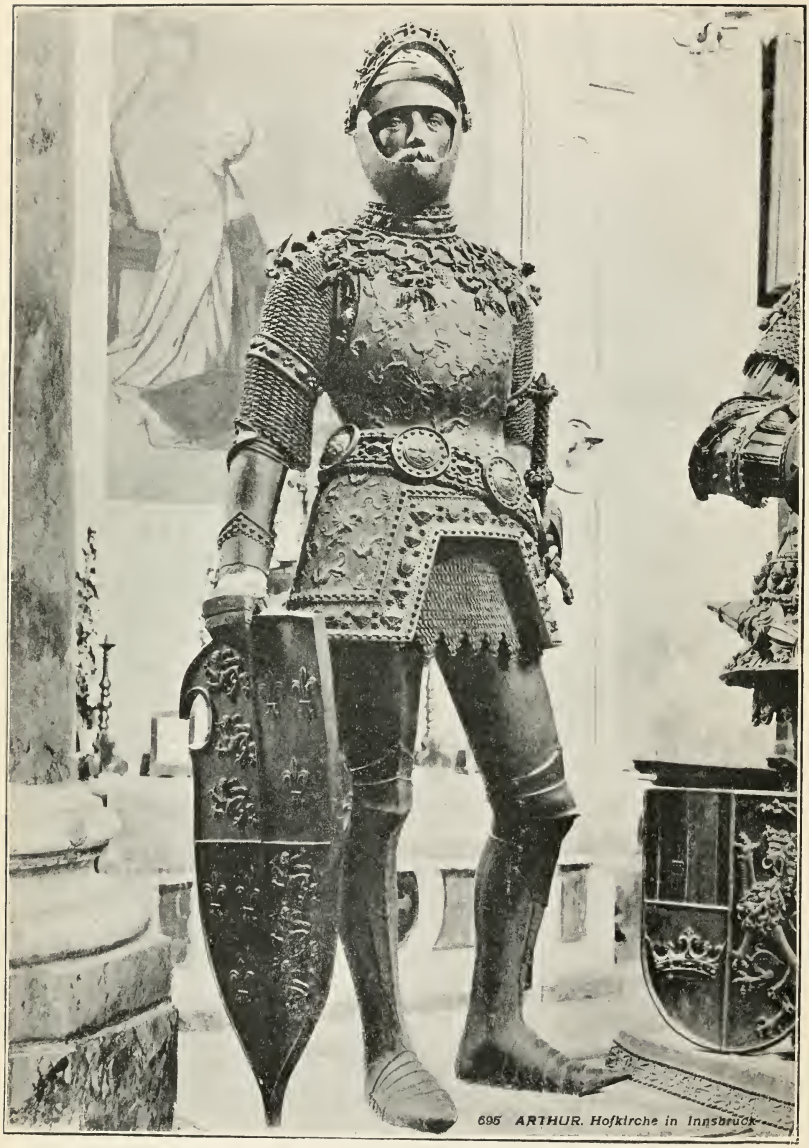

The First of the Knights.

HEccl.B
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SAINT GEORGE

CHAMPION OF CHRISTENDOM AND PATRON SAINT OF ENGLAND

By E. O. GORDON

Author of "The Life of Dean Buckland"

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PART I

The Life and Martyrdom of St. George

PART I

The Life and Martyrdom of St. George

(St. George. Born at Lydda, about 270 A.D., Martyred at Nicomedæa, 303 A.D.)

Thou Saint George shalt be,
Saint George of Merry England, the sign of victory.
Faery Queen B. I. Cant. 10.

THE story of St. George comes to us from Palestine, where the memory of the Champion of Religious Liberty is venerated to this day by Christian and Moslem alike. The Greek Orthodox Church honours St. George as the "Great Martyr," "Captain of the Noble Army of Martyrs"; and the majority of churches and monasteries in the East are dedicated to the "Victorious One," or "Trophy Bearer." Pope Gelasius when he reformed the Calendar in A.D. 494 repudiated from the office of the Church the legend of the dragon universally accepted by Eastern Christendom, and in a list then issued St. George's name was included among those "whose names are *justly reverenced among men, but whose acts are known only to God.*" Giwergas (George) is the favourite saint of the Syrians; and in Persian Armenia the scattered Christian communities have celebrated his festival from the middle of the fourth century to the present day. In Jerusalem the ancient Coptic Church has a monastery of St. George, and the Greek Church has not only a monastery of St. George, but monasteries also of St. Helena and Constantine, the British Empress and her illustrious son the first Christian Emperor, who, soon after he assumed the purple, publicly recognized the merits of the Soldier-Martyr by proclaiming St. George the patron and pattern of soldiers and "Champion of Christendom." Tradition, confirmed by the opinion of the eminent archaeologist, Dr. Conrad Schick, points to the first

church in Jerusalem, dedicated to St. George, as that erected by the Empress Helena near to the Church of the Holy Sepulchre, at the time of her sojourn in Jerusalem in search of the Holy Cross, A.D. 326.

But the fact which most closely links the personality of St. George with this country is the church erected over his tomb at Lydda by Constantine the Great, who succeeded his father, Constantius Chlorus, as King of Britain and Emperor of Rome, A.D. 306, and whose mother Helena and birthplace York were alike British. This structure, destroyed by the Saracens in the seventh century, was rebuilt by the Crusader King Richard I on a scale of still greater magnificence as a thankoffering for his victories in the Holy War. Like St. Helena's Church at Bethlehem (*see* Stanley), Constantine's Church at Lydda was kept in repair down to the time of Edward IV with oak from the royal forests. In the Greek Menologie we find the following interesting reference to these historical churches: "Not long after the death of Saint George, Religion then beginning to shine gloriously, and Constantine the pious Emperour then reigning, such as was devoted both to the Gospel of Christ, and the Martyr, built in Lydda a beautiful and magnificent Temple to his Honour, translating thither his blessed Corps out of an obscure corner, where before it had been buried, a temple of so high esteem that the Feast of the Dedication of it was kept holy and so continued to succeeding generations, till at last it was demolished by the Turks upon the approach of the Armies of the Western Princes for the conquest of Jerusalem, and re-edified by King Richard the First of England, as the natives report, in his expedition to the Holy Land."

The photograph of the remains of Constantine's and Cœur de Lion's Church, taken by the Palestine Exploration Society in 1875, is of exceptional interest, as these picturesque ruins are no longer visible. A Greek church now stands upon the site. To this day, the shrine of the Soldier-Martyr is visited by thousands of pilgrims, both Christian and Mahommedan. Vows are made to St. George in cases of mental affliction and distress; and those who make the vow address St. George as the "Evergreen Green One" (probably in allusion to his having been a native of Lydda).

Remains of Churches erected by Constantine and Richard I. over the tomb of St. George at Lydda. On the left notice traces of Byzantine work. Photographed by Palestine Exploration Society, 1875.

They and their friends then march singing to the Church of St. George and there sacrifice a lamb.

St. George, whose Greek name signifies *earth-worker* or *husbandman* (Ge *earth*, ergon *work*), was born at Lydda in Palestine, the Diospolis (City of Jove) of the Romans.[1] His name did in a manner presage our Saint for a martyr as an old writer thus descants :

> Thy name presaged, that like a ploughshare good,
> Thou shouldst the Church make fruitful with thy blood.

The ancient city of Lydda was originally founded by the Benjamites and bore the Hebrew name of Lod or Ludd. Situated in the fertile plain of Sharon, twelve miles from the port of Joppa or Jaffa, and twenty-three from Jerusalem, Lydda was always an important place. Embowered in orchards of olive, fig, pomegranate, mulberries and sycamore, the Arabs called this green district "the garden of Palestine." And amongst these beautiful surroundings St. George, the lord of chivalry and courtesy, was brought up. Here was he buried, and here to this day does the renown of his heroic courage and self-sacrifice flourish with a most extraordinary vitality.

Sprung from the stock of "the Saints who dwelt at Lydda," the parents of St. George were wealthy and good Christians. Recorded in the Coptic Texts of contemporary writers, translated by Professor Budge, the fullest details of the Soldier-Saint's early life have come down to us in the form of "Encomiums." Of these the most interesting is that of the "blessed Abba Theodotus, Bishop of Ancyra of Galatia, pronounced on the day of the glorious commemoration of Saint George, the Martyr of Diospolis of Palestine, the sun of truth, the star of the morning, the mighty man of the Galileans of Melitene, and the valiant soldier of

[1] Ramleh, or Ramah, close to Lydda, was considered by Eusebius and Jerome to be the Arimathea of Joseph, a tradition fully endorsed by the Crusaders. During the wars of the Crusades the two places followed very much the same fortunes. From very early ages of the Church, Lydda was the site of a Bishopric. At the time Eusebius was Bishop of Cæsarea, A.D. 313–40, the Bishop of Lydda was subject to Caesarea. In A.D. 415, Pelagius (the Welsh heretic Morgan) appeared before a tumultuous Council at Lydda. The latest Bishop distinctly mentioned is Appollinares, A.D. 518. The Crusaders re-established the Bishopric of Lydda and Ramleh. Bishops continued to bear the title for several centuries. It is still the national seat of a Greek Bishop who resides at Jerusalem.

Christ. Saint George, the beloved of God and His angels, came from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasea and the other Matterona. Now they were exceedingly rich in gold and silver, and they had menservants and maidservants in exceeding numbers, and immense herds of cattle and fine horses and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the goodness which they wrought every one.

"Shortly after the death of Saint George's father a new governor was appointed over the country of Palestine in his stead, and he was a great lover of God, and he knew the rank of the righteous man and the good birth of his parents. When he came into the city with a mighty following, such as befitted his dignity, honour and greatness, he sent and fetched the holy youth Saint George and kissed him many times and wept for the removal of his dead father, and afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him, and she gave him, and he sent him to the King with one hundred soldiers, and wrote to the King concerning him and showed him his rank and the good birth of his parents. When the King had read the letter he rejoiced in Saint George greatly, and immediately appointed him General over five thousand men, and wrote down that he should receive three thousand pieces of money of government besides his taxes for the public treasury which were remitted to him, and the King sent him back to the eparch with much royal pomp.

"When Saint George came back to his house the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great, and she distributed much money among the widows and orphans, and made a great feast for them three whole days. When Saint George had completed his twentieth year he was so exceedingly strong and valiant that he was the

leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those that saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy (seated upon) his horse, he carried his drawn sword in his hand, and cried to them, 'I am George of Melitene, and I come against you in anger,' and straightway the weapons of battle fell from their hands, and he destroyed them all and carried away their spoil. In short, God was with him in all his ways."

It is satisfactory to find that the traditional history of St. George differs in no respect from facts recorded in MSS. of contemporary date. Descended from a noble Cappadocian Christian family, this accounts for the persistence of so many in designating St. George as of Cappadocia, though undoubtedly born at Lydda in Palestine, and even those writers who call him Cappadocian agree that his mother was a native of Palestine. His father, an officer in the army of the Emperor Diocletian, died when he was a boy; his education, therefore, was entrusted to his mother. "Of high rank he was possessed of much beauty of person, of great intelligence and an exquisite courtesy." Diocletian had a strong personal regard for the young Christian soldier; his great courage and gentle manners pleased the Emperor, who quickly raised him from rank to rank and made him military tribune of the Imperial Guard. At the age of seventeen the Emperor recompensed the loyal services of his father in thus promoting his son.

We must not confuse the identity of the true St. George, the Patron and Protector of England, the "Great Martyr" and "Captain of the Noble Army of Martyrs," the "Trophy Bearer" —by which titles he is honoured in the Greek Church—with that of George of Cappadocia, the worthless Arian Bishop of Alexandria of obscure and servile origin, not undeservedly lynched by the flock he had robbed and oppressed A.D. 362, just fifty-nine years after the martyrdom of St. George. "We have had two St. Georges in history, and, to our shame, we have made them one," writes Hepworth Dixon, "and the while we have borne his banner the red cross into every corner

of the globe, have placed his badge on the noblest breasts, have kept his day as our special feast, have given his name to the most regal Chapel in our land, have dedicated to him 162 churches; and while we have been doing all these things in his honour we have been indolently content to allow our greatest historical writer (Gibbon) to describe him as one of the lowest scamps and darkest villains who ever stained this earth with crime."

The Royal Society of St. George at the present time is doing much to revive a patriotic national interest in the memory and chivalrous example of England's patron saint. The Society has published at the request of its Patron, the late Duke of Cambridge, a life of St. George by Dr. Clapton (late Physician and Lecturer to St. Thomas's Hospital), who has in his possession a Greek MS. discovered at Pergamos.[1] From the similarity of style and expression, the original of this MS. is attributed to Eusebius, Bishop of Caesarea, the great writer of his time, and the author of the *Martyrs of Palestine* compiled from documents to which Constantine allowed the Bishop to have access. Dr. Clapton's ancient document throws new and important sidelights upon the life work of the Soldier-Saint. To the last page of this Greek manuscript is attached the impression of an ancient seal on which St. George is clearly depicted on horseback, clad in armour; a slain figure, the personification of Paganism, at his feet. It would appear from this document that the second name of St. George was Nestor, and the Doctor identifies this "Divine Nestor" with our Soldier-Saint, described as a "Champion and Defender who valiantly proclaimed the Lord as the true God, and soon after met his death—'the Victorious one and Victor'" —the very title of distinction which the Greek Church has always given to St. George.

Although little is known of the career of St. George as a soldier in the army of Diocletian, it is probable that he accompanied the Emperor as one of the Imperial Guard on his brief Egyptian campaign in 295, and that he served under Galerius also in the Persian War, which lasted two years. It was during this long stay of the Roman Army in Persian Armenia, the principal town of its chief province being Urmi or Urumiah, that the

[1] The writer is greatly indebted to Dr. Clapton for his kind aid, and for many suggestions that have been of the greatest use.

noble Christian soldier, St. George, the saintly Nestor, would have ample time to organize and energize the Christian community, which tradition says already existed there. The most famous church in Urmi is St. George's, built on a hill outside the town, a most popular place of pilgrimage, to which sufferers resorted in cases of fear and great distress of mind. There are many other churches of St. George (Mar Giwerges) both in the town and neighbourhood ; near one of these is a sacred rosebush, the single Persian kind, covering some fifty square yards, and visible miles away, making the whole air heavy with its scent. It is pretty clear from the traditions of the Assyrian Christians that St. George founded the true Nestorians, whose doctrines have always been very pure and who were originally sons of Israel and not Gentiles, who have always clung to their original locality, the mountains of the Persian frontier, and who speak the Syrian dialect. " If it was not this St. George," the Doctor asks, " who founded the true Nestorians, how are we to account for the fact that even up to the present day there are to be found at Urmi, their headquarters, the many churches of St. George, that pilgrimages are made to these churches by those in fear and in distress of mind, and that as at Lydda in Palestine sheep are sacrificed to his memory."

The sacred rosebush in the midst of these ancient churches of St. George at Urmi would seem also to show that this flower has always been dedicated to him.

It was in the reign of Constantine the Great when he who during his life had been called the " Divine Nestor " was, according to the Greek Church, canonized as St. George, to whom these early churches are dedicated. And the fact that they are there is corroborated by Major Maunsell in an important paper he read at the Royal Geographical Society's meeting (April 29, 1901) on Kurdistan, in which he mentions the Church of St. George, where service is held once a year on the Saint's name day. Layard, in his *Nineveh and Babylon* notices many churches dedicated to St. George in this region. In all probability these churches owe their origin and dedication to the Emperor Constantine, whose well known admiration and esteem for St. George was shown almost immediately on his becoming Emperor, by the church he erected over St. George's tomb at Lydda, and

St. George of Cappadocia, from John Tradescant's drawing of a painted glass window in the Cathedral Church of St. Sophia, Constantinople. (Ashmolean Collection, Bodleian Lib).

by the magnificent building he erected to his memory at Byzantium (Constantinople)—the present Cathedral Mosque of St. Sophia—the church which John Tradescant, the famous traveller and collector, visited in the seventeenth century, and made a drawing of a stained glass window representing the Soldier-Saint which we have here reproduced from Tradescant's MS. Notes in the Bodleian Library.[1]

Constantine is known to have dedicated twenty-one churches to the honour of St. George, so that these in Persian Armenia might easily have been among the number; more particularly as Constantine himself had served in both the Egyptian and Persian campaigns, and would thus have become personally acquainted with St. George's exceptional merit, not only as a valiant soldier, but as a zealous proclaimer and teacher of the Christian faith while serving in the army of Galerius in this newly-conquered district.

"The outward structure of St. George's at Urmi is not altogether unlike St. Sophia in Constantinople, and is more elaborate than the usual Syrian church, which fact would substantiate the theory that it had been built by Constantine or at any rate some occidental person," writes Mr. Langdon, a member of the Assyrian Mission, who knows Urmi well.

It was in the course of this prolonged and tedious Persian war that the jealousy of the Emperor Galerius was first aroused against Constantine by his brilliant genius and popularity with the soldiers. Diocletian had insisted on Constantine serving in the Roman army as a hostage when he had raised his father, Constantius Chlorus, to the rank of Emperor of the West. Galerius took every opportunity of exposing Constantine to danger, and would not allow him leave of absence until Constantius threatened war on the unprincipled Emperor of the East.

[1] Mons. Antoniadi, a Greek gentleman, who is writing a history of St. Sophia, has asked for a copy of Tradescant's drawing for his book. He writes: "The photograph of a drawing of an Ikon of St. George in one of the windows of St. Sophia, is most remarkably interesting. No historian mentions Ikons on the glasses of the windows of the great Church. The glass is plain now in the Mosque, except in the apse windows blazing with coloured Arabic inscriptions. However, the Greeks had coloured glass in these windows, for du Cange quotes the following words: 'Simul et fenetras de absida ex vitro diversis coloribus conclusit atque decoravit'" (*St. Sophia*, 52 ed. Bonn. 1837, p. 115).

The Persian campaign at an end, St. George appears to have taken up his residence at Berytus or Beirût, as a wealthy patrician and tribune of the people. It has been thought that it was about this time Diocletian sent him on an expedition to Britain, which, after a long independence, had been once more restored to the Empire. Dr. Clapton suggests that St. George sailed through the Irish Sea, subsequently known as St. George's Channel. He must have landed at Porta Sistuntiorum, which was then the only port on that part of the coast, afterwards called the county of Lancaster. We can imagine the warm hospitality with which the British Empress Queen Helena would have welcomed the valiant young soldier, the comrade and friend (as subsequent events seem to show) of her own noble son. St. George would have been greatly interested in the native Church of Britain and the inhabitants, whose characteristics were so much in sympathy with his own ; and, zealous Christian as he was, he would have been unlikely to have left our shores without making a pilgrimage to Glastonbury, the burial place of his fellow countryman, Joseph of Arimathea (some authorities say he was his kinsman), the most sacred spot in Britain. Local tradition has it that St. George after his visit to Glastonbury crossed the Severn sea to Caerleon-on-Usk, the ancient capital of Siluria, the headquarters of the second Roman Legion and from the days of " Brân the Blessed " (the father of Caractacus) the organized centre of the Christian Church in Britain. It may have been the friendship made by the British Empress with St. George during his short stay in Britain at this time that induced her some twenty years later to dedicate a church to the memory of her son's comrade-in-arms adjoining the Rotunda of the Holy Sepulchre, of which she is considered the foundress.

How terrible was the consternation in Britain on the publication of Diocletian's edict for the extermination of the Christians throughout the empire it is impossible to describe. In Caerleon alone 10,000 Christians were slaughtered with their teachers, Julian and Aaron, to whose memory two churches were erected. At Verulam, St. Alban, the young Roman officer in command of the Legion, and his teacher, Amphibulus, a priest from Caerleon, were tortured and killed. Constantine erected a church to

the honour of St. Amphibulus at Winchester on the probable site of the present cathedral, and a figure of the Saint is to be seen on the Butter Cross in the High Street.[1] We hear of this church two hundred years after, when, on the death of King Arthur, the two sons of Modred fled for sanctuary to the Church of St. Amphibulus at Winchester, and were slain before the altar.

The memory of the Emperor Constantine as the founder of the Church of St. Amphibulus, the "Old Minster of Winchester," was preserved until Commonwealth times by his sword "laid up" in the "great Reliquary" of the cathedral, and with St. Swithin's and other relics carried in procession daily throughout the octave of All Saints. Constantine's sword may have formed the precedent followed by the Crusader, King Edward I, whose sword is "laid up" in Westminster Abbey, and by Edward III, the founder of St. George's Chapel, Windsor, whose sword at the present moment is "laid up" in the old Chapter House of the "Most Honourable Order of St. George and the Garter" (now used as a vestry).

Upon St. George the edict of Diocletian had the effect of causing him at once to lay down his arms and cast in his lot with the more helpless, though no less devoted, members of his Church. His mother died when he was twenty years of age, and left him, it is recorded, a large fortune. He returned to Lydda, freed his slaves, sold his possessions, distributed the proceeds among his now dispersed household and retainers, and determined to go direct to the Emperor and intercede with his late Royal master, Diocletian, for his Christian brethren, of course at the immediate risk of his life. It was in vain that his friends tried to persuade him to abandon a course which he knew, as well as they, could have but one end—a terrible death. One of the writers of the Coptic Texts tells us he "bid them farewell, and said, 'if ye are alive and hear that I am dead, do me the kindness, for Christ's sake, to take my body to my native city and bury it.' When the servants of the blessed man, George, had heard these things they wept a long time, but afterwards they saluted him (and went their way)."

According to the popular legend it was at Berytus, or Beirût, when on his way to the Emperor, that St. George's conflict

[1] The only original figure left.

with the dragon took place. A ruined tower near this city still marks the site of the encounter; the beautiful bay on the south of which on a projecting point is situated the city of Beirût, is to this day called St. George's Bay. Speaking of this Berytus, Ludovicus Patricius in the first book of his travels says, "we found there nothing worthy of note, but an old ruinous Chappel, built in a place where, as they say, St. George redeemed the King's daughter out of the fiery jaws of a dreadful dragon."

Pliny mentions a town and river of crocodiles in Phoenicia, and Strabo places the town of crocodiles to the north of Cæsarea; and that the estuaries and swamps of northern Palestine teemed with these carnivorous monsters (modern representatives of the ancient saurians) is mentioned by the Crusaders. Dr. Pocock also, when travelling in the East to collect manuscript for Archbishop Laud, noticed the fact of a fordable but deep river stream, called "the water of the crocodile," in the neighbourhood of Beirût.

In still earlier times, the southern shores of Palestine, like those of the northern, appear to have been infested by carnivorous reptiles. This tradition lingered at Jaffa down to the seventeenth century, and the rock at the entrance to the port was pointed out to travellers as that from which Perseus delivered Andromeda from the sea-monster. In our own country the numerous well authenticated stories of so-called dragons, the names of the dragon-slayers, as well as the names of the lairs and caves [1] of these "pestiferous monsters" preserved by local tradition suggest a possibility of the survival and occasional reappearance of some now extinct species of reptile akin to the creature Milton so graphically describes in *Paradise Lost.*

> The Fiend
> O'er bog, o'er steep, through strait, rough, dense or rare,
> With head, hands, wings or feet, pursues his way,
> And swims, or sinks, or wades, or creeps, or flies.

In Wales, where remains of these ancient reptiles have been abundantly found, we have the traditional "Welsh Dragon," and the magnificent "Worms Head," a reef which forms the south-west extremity of the peninsula of Gower and bears so striking a resemblance to one of Waterhouse Hawkins' restored

[1] See Appendix.

saurians at the Crystal Palace, and to the "loathely Wormes" described by the old chroniclers, that one wonders how these rocks came by their descriptive name, unless there had been some tradition extant of a living reptile, whose habit it was to lie half buried in the swamps and marshes, only rarely to emerge, when in search of prey—for it was not till the beginning of the last century that the existence of these carnivorous reptiles of the crocodile kind on our own shores was discovered from the finding of their material remains. Nowhere in the world did they swarm in such numbers, it would seem, as in the estuaries of the Axe and the Char, and on the foreshore of Lyme-Regis, where their remains are now found embedded in the Blue Lias. In the Bonin Islands, Japan, "the dragon of mythology and tradition lives on in one diminutive living species of Lizard, the *Draco Volans*, which differs from all other saurians in having an appearance of imperfect wings, produced by a membranous expansion of the skin over the false ribs, which project almost horizontally from the back; the arm, or foreleg, of the draco volans, however, differs not from that of common lizards" (Buckland's *Bridgewater*).

The *Golden Legend* by Jacobus de Voragine, Bishop of Genoa (1230), "Englished" and printed by William Caxton gives the following realistic account of St. George's adventure:—

"On a time St. George came into the province of Libya, to a city which is said Silene. And by this city was a stagne or a pond like a sea, wherein was a dragon, which envenomed all the country. And on a time the people were assembled for to slay him, and when they saw him they fled. And when he came nigh the city he venomed the people with his breath, and therefore the people of the city gave to him every day two sheep for to feed him, because he should do no harm to the people, and when the sheep failed there was taken a man and a sheep. There was an ordinance made in the town that there should be taken the children and the young people of them of the town by lot and every each one as it fell, were he gentle or poor should be delivered when the lot fell on him or her. So it happened that many of them of the town were then delivered insomuch that the lot fell upon the king's daughter [1] whereof the king was sorry and said unto the people: 'For the love of the gods take

[1] See Burne Jones' picture, "Princess Sabra Drawing the Lot."

gold and silver, and all that I have, and let me have my daughter.' They said: 'How sir! ye have made and ordained the law, and our children be now dead, and ye would do the contrary. Your daughter shall be given, or else we shall burn you and your house.'

"When the king saw he might no more do, he began to weep, and said to his daughter: 'Now shall I never see thine espousals.' Then returned he to the people and demanded eight days' respite and they granted it to him. And when the eight days were passed they came to him and said, 'Thou seest that the city perisheth:' then the king arrayed his daughter like as she would be wedded, and embraced her, and gave her his benediction, and after, led her to the place where the dragon was.

"When she was there St. George passed by, and when he saw the lady he demanded the lady what she made there and she said: 'Go ye your way fair young man, that ye perish not also.' Then said he: 'Tell to me what have ye and why weep ye, and doubt ye of nothing.' When she saw that he would know, she said to him how she was delivered to the *dragon*. Then said St. George: 'Fair daughter, doubt ye no thing hereof for I shall help thee in the Name of Jesus Christ.' She said: 'For God's sake, Good Knyghte, go your way, and abide not with me, for ye may not deliver me.' Thus as they spake together the dragon appeared and came running to them, and St. George was upon his horse, and drew out his sword and garnished him with the sign of the cross, and rode hardily against the dragon which came towards him, and smote him with his spear and hurt him sore and threw him to the ground. And after said to the Maid, 'Deliver to me your girdle and bind it about the neck of the dragon and be not afeard.' When she had done so the dragon followed her as it had been a meek beast and debonair. Then she led him into the city and the people fled by mountains and valleys, and said: 'Alas! alas! we shall be all dead.' Then St. George said to them: 'No doubt ye no thing, without more, believe ye in God, Jesu Christ, and do ye to be baptized and I shall slay the dragon.' Then the King was baptized and all his people, and St. George slew the dragon and smote off his head, and commanded that he should be thrown into the fields and they took four carts with oxen that drew him out of the city.

"Then there were well fifteen thousand men baptized, without women and children, and the King did do make a church there of our Lady and St. George, in the which yet soundeth a fountain of living water, which healeth sick people that drink thereof. After this the King offered to St. George as much money as there might be numbered, but he refused all and commanded that it should be given to poor people for God's sake; and enjoined the King four things, that is, that he should have charge of the churches, and that he should honour the priests and hear their service diligently, and that he should have pity on the poor people, and after kissed the King and departed."

The story of St. George varies only as to the name of the place—the details of the incident are the same in Eastern, Western and Mahommedan traditions. Spenser refers to the shield borne by the gallant St. George in the lines:—

> Y'cladd in mightie armes and silver shielde
> As one for knightly guists and fierce encounters fitt.

The Soldier-Saint's device was a red cross on a white ground, "the cross of St. George" as it is called; England is the only country that has adopted the red cross of St. George as its national ensign. The reason for this may perhaps be found in *Hardyng's 15th Century Chronicle*, where a still earlier origin is claimed for our red cross device, a tradition which in a very interesting way connects the "Saints of Lydda," Joseph of Arimathea who planted the Christian faith in Britain, and St. George, the redresser of wrongs, the protector of women, the model of Christian chivalry, and the tutelary Saint of England.

> Joseph converted this King Aviragus[1]
> By his prechyng to know ye laws devine,
> And baptized hym as write hath Nenius
> The Chronicler in Britain tongue full fyne.
> And to Christie laws made hyme enclyne,
> And gave hym then a shielde of sylver white
> A cross and long end overthwarte full perfect,
> These arms were used through all Brytain
> For a common syne, eche mane to know his nacion
> And thus armes by Joseph Creacion
> Full long afore Saint George was generate,
> Were (worshept here) of mykell elder date.

[1] Satisfied with the peaceful intentions of St. Joseph and his eleven companions, Aviragus, the British King, bestowed twelve hides of land on the missionaries for their settlement.

St. George is always represented in art armed as a knight mounted on a horse, transfixing the dragon with his lance. "In elder times," says Selden, "we had a piece of gold current in this Kingdome, called the George Noble, which on the one side had the picture of St. George on horseback with this motto :—

Tali dicato signo, mens fluctuare nescit.

'With such a consecrated standard the mind knows no wavering.'"

On the silver crowns and on the gold coins of Victoria and Edward VII, St. George is about to slay the wounded dragon with a sword, a broken lance lying on the ground.

The symbolic meaning attached to the figure of our national saint is explained by the Rev. James King in his lecture on St. George: "The Dragon is the personification of the Evil Principle, while St. George represents the Good Principle, so that this emblematic device typifies the conflict of good and evil, of light and darkness; and as the Valiant Knight is triumphing over the Dragon, so this National religious device of England foreshadows the final triumph of Virtue over Vice, and the ultimate victory of Christ over the Devil."

After St. George's conflict with the dragon at Beirût, the "Victorious One" went on his way to the Imperial Court, there personally to plead with Diocletian for a remittance of the Edict. According to Gibbon, the Christian Church grew and flourished under the first twenty years of the reign of Diocletian (284–303 A.D.), and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. The Coptic Texts describe Galerius as being more wicked than any other man upon earth, and it is well known that he was the first and principal cause of the persecution, and that it was he who incited Diocletian to publish his edicts against the Christians. His appellation of "Great Governor of the Persians" was given by the Copts, because of his celebrated defeat of Narses, King of Persia, about 297 A.D. During the winter of the year 303 Galerius and Diocletian were at Nicomedia discussing their future treatment of the Christians, and on February 24, the day after the demolition of the church at Nicomedia, the edicts against them were passed. The first was

directed against the property of the Christians, and the second against their lives. The Emperor Diocletian had made Nicomedia (now called Ismidt), on the south shores of the Bosphorus, the eastern and principal capital, and his chief residence. Nicomedia had a large population of Christians, and, under its zealous Bishop Anthimus, was an important Church centre. It was probably for this reason that the Emperor had purposely delayed the persecution until he had been joined by his coadjutor, the tyrannical Galerius. Already at Phoenicia "among the most noted of the Martyrs were those pious and devoted pastors of the spiritual flocks of Christ, Tyrannio, Bishop of the Church of Tyre, Lenobius of Sidon, and Sibanus of Emiga," says Eusebius in his eighth book of Ecclesiastical History. And it is from him we learn how the saintly Anthimus, Bishop of Nicomedia, was one of the first "witnesses" to be beheaded, and after him, how "immediately on the promulgation of the Edict, a certain man of no mean origin but highly esteemed for his temporal dignities, as soon as the decree was published against the Churches in Nicomedia, stimulated by a divine zeal, and excited by an ardent faith, took it as it was openly placed and posted up for public inspection, and tore it to shreds as a most profane and wicked act. This too was done when the two Caesars were in the city, the first of whom was the eldest and chief of all, the other held the fourth grade of the imperial dignity after him. But this man, as the first that was distinguished there in this manner, after enduring what was likely to follow an act so daring, preserved his mind calm and serene until the moment when his spirit fled." Although Eusebius does not name St. George, it is easy to identify him as the anonymous man "of no common rank," described in the fifth chapter of the eighth book.

In vain did St. George appeal to Diocletian. The valiant young officer was carried before Galerius and the sixty-nine "governors" who sat with him on the judgment seat in the great Roman Basilica of the Eastern Capital, Nicomedia. The words of Bishop Abba Theodotus vividly bring the scene before us :—

"Now the blessed man did not wish to reveal his name, nor the lofty rank of his parents. And the governor and all the other governors said to George, 'Oh, beautiful youth, we adjure

thee by Jesus Christ, whom thou calledst God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hadst brother or sister, what thou seekest, and for what purpose thou hast come to this city?' Now, because they had adjured St. George by the Name of Christ, he declared, saying, 'Inasmuch as ye have adjured me by the Name of my God, I am unable to hide anything from you. I am a Christian and the son of a Christian, and no one of my family was ever an idolater. My father was Anastasius, the Governor of Militene, and was the son of John, the chief Governor of Cappadocia. When the Emperor saw the valour of my father Anastasius, he demanded him from his father John, the Governor of Cappadocia, and appointed him Governor over Militene, and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of Governor, and the Emperor gave him a company of 3,000 armed soldiers, for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Militene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him, saying, "In all this city there is no one meet for thy rank and dignity and greatness, except Kinâ Theognostâ, the daughter of Dionysius, the Count of Diospolis, who is associated with the rule of your Majesty, for she is a virgin aged eighteen years, and there is no one of like rank in the whole country of Militene except her father and his house." And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment, and gardens, and fields, and vineyards, which could not be confiscated, and he took her to wife, and he loved her exceedingly, so that he forgot Cappadocia, and his parents; and he lived in Palestine until God visited him there. When my mother, Kinâ Theognostâ, the noble lady, bore me to him, he called my name George, after my father's father. And again my mother bore him my two sisters; the name of the one was Kasia, and that of the other Mathrona. My blessed father, Anastasius the Governor, went to his rest and left me when I was ten years old;

one of my sisters was six years old and the other two. Now, behold, I will inform you of the whole matter boldly, I am a Christian, and I believe on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do.'"

Then Galerius and the sixty-nine Governors were moved at the youth's handsome countenance and bold speech, and begged him to repent, and proposed to him to change his worship, and to worship the gods, and further proposed to raise him to imperial rank, and to make him ruler over ten fine cities with their suburbs from whatever part "of the world he should choose them."

"But," continues the narrative, "neither his father's rank as Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in everything concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. . . . He is honour worthy for each deed of valour which he wrought with great sufferings, and a great number of contests. And what are the qualities of this brave soldier of Christ, Saint George? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart and his taking his stand at the tribunal boldly; his freedom of speech before the Governors, entirely without shame of man; his patient endurance of tortures with great joy of heart; and other sufferings which he bore for the sake of our Lord Jesus Christ." [1]

The Encomium of Andrew of Crete on St. George relates the sad sequel how the Governors once again called St. George before them and said, "Let us pass sentence of death upon him," and the thing pleased them all. Then Dadianis (Galerius the Dacian) the Governor, sat down and wrote his sentence of death, saying, "I give George, the chief of the Galilaeans, who

[1] Abba Theodotus.

hath put the decrees of the Governors behind his back, over to the sword; and know, O ye peoples, that we are innocent of his blood this day;" and the sixty-nine Governors who were with him signed the writing. Then St. George went to the place where he should receive his crown rejoicing. When he had come to the spot the saint asked the soldiers, who were holding him, to wait while he prayed for his persecutors.

The particulars of the exact mode of his martyrdom vary, but the concensus of opinion is that after a week of cruel torture, the valiant St. George was mercifully beheaded on April 23, 304 A.D. The following year Diocletian abdicated and the persecution ceased.

One of the most interesting documents in connexion with the martyrdom of St. George is to be found in the Bodleian Library, Oxford, a very ancient copy of a Greek Manuscript by Pasikrates, the confidential servant of St. George, whose sufferings during his martyrdom and last wishes he faithfully describes. On top of the first and last leaves is written "Jesu, Christ." On the foot of another page are three lines of badly written Arabic which read:—Trans. "Remember, O Lord Thy servant, the sinner, drowned in the sea of sins and transgressions, who is not worthy that. . . ." (The last three or four words are illegible.) On another page of the old MS. is a partially obliterated Coptic cross in yellow, red and green colours. This interesting specimen of early illumination we thought worthy of reproduction.

The MS. of Pasikrates begins:—

"In the name of God.

"The Martyrdom of Saint George, the valiant Martyr of our Lord Jesus Christ, who completed his strife on the 23rd of the month, Pharmûth, in the peace of God. Amen."

The narrative of Pasikrates was in no sense intended as a life of St. George, but is chiefly a full account of all his sufferings as a martyr and of his last wishes before his death. St. George's last injunction to his trusted servant was that he should arrange for the interment of his remains at Lydda, and the Coptic Texts show how faithfully these wishes were carried out. In his beloved Sharon birthplace, the most verdant spot in all Palestine, the mortal remains of the Soldier-Martyr were

laid in their final resting-place with all reverence and respect. The memory of the noble life of the "Ever-green Green One"

Coptic Cross in yellow, red and green, from Greek MS. in Bodleian.

Coptic Cross, partially obliterated, painted in yellow, red and green colours. In the spaces between the four arms are written :—

IY	XY
NI	κλ

Ἰησοῦ Χριστοῦ νικῶν κλίνει

Iêsou Christou nikōn klinei

Through Jesus Christ the victorious one reclines.

(St. George was designated ἀθλοφόρος, which is another Greek word for victor.)

On each side the foot of the Cross is a peacock. To the early Christians the peacock was emblematic of a glorious body, and so this bird was adopted as a type of the resurrection.

lives on entwined as no other hero's has ever been with all our most cherished national traditions. His most appropriate emblem "The Rose of Sharon."

On the site of the place of execution at Nicomedia where St. George was beheaded, the Emperor Constantine and the Empress Mother erected an octagonal church, which at the present time is used for Mahommedan worship, and known as the Mosque of St. George.

The Encomium of Theodosius, Bishop of Jerusalem, gives fuller details than any of the others of the removal of the Holy Martyr's body to Lydda; we quote the Bishop's words from the Coptic Text:—

"The Encomium spoken at Lydda where there was gathered together a great multitude of the orthodox to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.

"After the beheading of Saint George, Pasikrates wept and watched by his master's body until sunset. And behold God put it into the heart of two of his fellow servants to come to the city to visit their master and to learn what had become of him, and (the people) told them saying, 'They have slain him to-day,' and they wept and rent their garments and came to the body and they found Pasikrates sitting and weeping, and they sat down and wept with him. . . . And it came to pass on the morrow that they rose up and went into the city and bought incense and linen, and they brought them and put them round the body of Saint George . . . and prepared him for burial according to the custom of the country. And they found a new sepulchre near to there outside the city, and they laid the body of the holy man in it. . . . Here they buried him and sealed the sepulchre with seals and set Pasikrates outside to watch it, and the two other servants went into the city to labour for their living and to obtain money wherewith to carry the body of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa laden with merchandise, and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed with them for a price to take them and the body of Saint George on board, and by

the help of God they came to Joppa. When the sailors and the merchant heard that it was the body of Saint George of Militene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the manner of his martyrdom, and they all arose and worshipped him and glorified God that they were esteemed worthy of carrying Saint George in their ship. And one of the sailors, Leontius of Joppa, an acquaintance of St. George, brought horses and laid the body upon them and carried it into St. George's own house (at Diospolis). Then the report spread abroad that they had brought the body of Saint George who had been martyred, and because they were Christians they threw themselves down and worshipped him, weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants whose names were Lukios and Kirinnios told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week. . . . When the great day of the festival came they all assembled in the church and the martyrdom of St. George was read to all the believers and they glorified God and His holy martyr."

Bishop Theodosius further relates how a believing and truly God-loving man Andrew "who was of the family of Saint George's mother heard his martyrdom read," he cried out among the whole multitude, saying: "My brethren, as we have suffered great tribulation for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven. . . . And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let us lay his body in it, that his blessing and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the Saint may be with us and with our children, and that his blessings may abide on our city for ever." And it came to pass that when he heard these things, he rejoiced. And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls and the

dwelling of Saint George and said : " I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until " they had cleared the ground and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be according to the size of the little shrine, and he built it as well as he could (i.e. according to his means)."

" Andrew completed the building which was consecrated by Abba Theodosius on the seventh day of Arthor."

Upon the site of the shrine erected by Andrew, the kinsman of St. George, Constantine built his beautiful Byzantine Church at Lydda, and it may have been upon the occasion of the opening of this edifice, at the annual celebration of the day of St. George's death (April 23), that Bishop Abba Theodotus included in his Encomium of the Martyr, the following panegyric of the Emperor Constantine.

" He was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to church morning and evening every day, he made large assemblies at the Holy Communion, he prayed to God with great earnestness, he gave away large charities and gifts, and he and his house, and his mother, the God-loving Queen Helena, feared the Lord always, and they praised, and blessed, and thanked our Lord and God and Saviour, Jesus Christ, through whom be all glory, and adoration, and honour meet for the Father, and the Son, and Holy Vivifying and Consubstantial Spirit with Him, now and always, and for ever and ever, Amen."

Whether before, or after this time we have been unable to ascertain—but in the panegyric of Eusebius, the Bishop of Cæsarea, " pronounced " at the opening of Constantine's magnificent church at Tyre—we have another interesting example of what appears to have been a custom of the period on the day of the Dedication Festival.

One of the first acts of the Emperor Constantine on coming to power was to grant toleration to all Christians in the Edict of Milan, 313. He had granted the same to Britain before leaving his native shores. The following year (314 A.D.) this active

imperial organizer summoned a Council of the Church to be held at Arles, a synod attended by bishops and clergy from the east and west of his vast dominions. The Church of Britain [1] was invited to send representatives because it was then recognized throughout Christendom as a true and integral part of the universal Church of Christ, with an apostolic origin. The Council was held mainly for the purpose of settling the difference of opinion as to how the Church should treat her timid members, who, in time of persecution, had yielded in various ways to the demands made by the heathen.

According to tradition it was at this Council that Constantine proposed that his former companion in arms the martyred George of Lydda should be chosen as the model and example of the young manhood of Christendom—a choice which received the unanimous consent and approval of the Council. The Greek Church (we are told) consider that it was at this Council the Holy Martyr George was canonized as a Saint, standing for ever as a type of courage, shown in active and brave intercession for the oppressed. Certain it is St. George was henceforth termed the "Champion Knight of Christendom" and was accepted by both Eastern and Western Churches as the protector of soldiers and sailors. His birthplace, Lydda, adopted the name of St. George in honour of its hero-citizen. All cities by the sea were given into St. George's charge, for he was reverenced as the power from whom all demons of the deep, all monsters of storm and flood shrank back in dread. At every rising gale, at every

[1] We find among the names of the signatories to the canons then formulated, the following representatives from Britain: (1) Eborius, Bishop of York; (2) Restitutus, Bishop of London; (3) Adelphius, Bishop of Caerleon-on-Usk. This seems as if they were the ecclesiastical overseers of Roman Britain: (1) Maxima Caesariensis, with its centre at York; (2) Britannia Prima, of which London was the chief town; (3) Britannia Secunda, of which Caerleon-on-Usk was the Metropolis. These three Bishops were accompanied by Sacerdos, a priest, and Arminius, a deacon, possibly as sectaries. This proves that the Church in Britain was thoroughly established on an admittedly orthodox basis, with its three apostolic orders of clergy, bishops, priests and deacons, in communion with the other Christian Churches of the world. The British Bishops are said to have arrived shoeless and footsore after their long journey, and in such poverty that during their stay they were maintained at the expense of the Emperor.

lowering cloud, mariners sent up cries to heaven, from shroud and deck, "St. George, oh help, St. George."

By Frank and Saracen he was regarded also as a protector of fighting men on shore. The entrance to Constantinople was called "St. George's Arm." [1] The spot outside the harbour of Selucia was called St. George's Point. All rocky and dangerous river mouths and channels lay under his protection. On almost every height along the Euxine and Propontis, chapels were erected to his honour, buildings which served as watch-towers and asylums for the ship-wrecked crews. St. George first "of the seaweed," has three other churches besides in Venice ; Victor Carpaccio has painted him with his dragon in the humblest of these, the little chapel of St. George on the "Shore of the Slaves." The Venetians, trusting like the Greeks to his defensive power, put the approaches of their city under his control, erecting his chapel on that islet of San Giorgio, which commands the Piazzetta and the Grand Canal. He is at this day the tutelar saint of the republic of Genoa. His English votaries gave his name to places liable to inundation, like St. George's parish on the Severn, St. George's in the East, London, St. George's, Southwark. "England has established him throughout the earth," writes Hepworth Dixon. "On every ocean we have borne his flag, on every island we have reared his fane. We gave his name to St. George's Channel, the stormy inlet of the Irish Sea. The direst peril on the Atlantic Ocean we have called St. George's Bank. From Behring Straits to Maine, from Florida to Patagonia, we have set him up on guard. When we were mapping out the Land of Desolation in the Indian Ocean, we named the rockiest headland of that territory, Cape St. George, and the old name of Madras was Fort St. George. This nomenclature is not a thing of the past by any means. Penang, Tasmania and Western Australia keep up the memory of the Syrian Soldier-Martyr 'St. George of Cappadocia,' the Patron Saint of England."

[1] One of the Churches of St. George in Constantinople, called Manganes, with a monastery adjoining, gave to the Hellespont the name of the Arm of St. George.—Butler's *Lives of the Saints.*

NOTES

The Dragon of Wantley (Wharncliffe) Yorkshire, " The Dragon's Den," under Wharncliffe Crags overhanging the river Don is a recess in the rocks, 2 yds. deep by 4 yds. long and is said to have suggested Pope's line,

On rifted rocks, the Dragon's late abode.

According to tradition the Dragon was killed by More of More Hall, on the Don, opposite Wharncliffe. Ellis in 1803 described the Dragon's Den in a letter to Sir W. Scott, who refers to it in the opening sentences of *Ivanhoe.*

The Worm of Spindleston Heugh, and the Worm of Lambton are referred to by Renission in his Border Minstrelsy. Surtees tells the story at some length of the Lambton Worm, and of the prophecy connected with the killing of it ; that no Chief of the Lambtons should die in his bed for nine generations ; literally fulfilled in the person of General Lambton, an Indian Officer of high reputation, who served under Sir Arthur Wellesley, *ninth* in succession from the Slayer of the Worm. He was the first who died in his bed, and it is said that he kept pistols on his pillow during his last illness to prevent his servants from fulfilling the prophecy, by removing him. The Worm Hill, a conical mound on the bank of the Wear, around which the Dragon is said to have twisted itself, is still to be seen. The Worm Well, from which the creature is supposed to have issued forth 26 yds. distant from it, of great reputation as a Wishing Well, has disappeared.

The traditions of Sockburne Worm differ little from the Lambton Worm, and the Laidlay Worm of Spindleston Heugh. Sockburne is described by Leland, " as almost an island," though only a peninsula begirt on two sides by the Tees, a likely abode for an amphibious monster. The Conyers of this enterprise, tradition says, was covered with razors like the hero of Lambton. The exploit was commemorated in the service by which the Manor of Sockburne was held, the existence of which is mentioned as early as 1396. The Lord of Sockburne meeting every new Bishop of Durham on his first entrance into his diocese, presented him with the famous falchion " wherewith the Champion Conyers slew the Worm, Dragon, or Fiery Flying Serpent, which destroyed man, woman and child." " Within our own time," Dr. Kitchen the Dean of Durham informs us, " this old custom has been continued. The Falchion is now preserved in the Hall of Sir Edward Blackett at Matfen."

The Dragon of St. Leonard's Forest, near Horsham, is the most modern experience of a Dragon seen in England. Locally the tradition is believed to this day. It is exceptionally well authenticated by a letter " printed in London 1614 " written by one John Trundley Trundley. The Forest forms part of the ancient Forest of Anderida.

Mantell and Lyell's description of the district in the long ago reads like a fairy tale. The temperature and vegetation were like that of New Zealand. Through the vast Forest rolled a mighty river and in the shallow waters of its estuary, the remains of many a giant lizard and monster crocodile have been found. St. Leonard circa A.D. 559, after whom the Forest takes its name, legend asserts, himself fought with a "mighty worm in this forest." The same drew many old friends and old servants round him in his hermitage. To all he said, "My sons, man is born to work as birds to fly. Work for your own need, and that ye may have to give to those who need more. Thus the forest was cleared of its beasts of prey, and the hearts of men of their sins and sorrows. For neither wild beasts, nor sins glide away from their haunts of themselves." The story seems to show that so late as the sixth century, the forest was infested with noisome creatures; and if there had not been some truth in the traditions our forefathers would never have dedicated 150 churches to St. Leonard, as a benefactor of mankind, and the patron of prisoners. The description given in John Trundley's letter is so like some of Mr. Waterhouse Hawkins' restorations of antediluvian monsters in the Crystal Palace Gardens that we give it verbatim.

"In Sussex there is a pretty market towne called Horsham near which is a Forest called St. Leonard's Forest, and there in a vast and unfrequented place, heathie, vaultie, full of unwholesome shades, and overgrown hollowes where this serpent is thought to be bred, certaine and too true it is that there is at a place called Fay-gate, and it hathe been seene withine halfe a mile of Horsham, a wonder, no doubt, most terrible and noisome to the inhabitants thereabouts. There is always in his tracke or pathe left a glutinous and slimie matter (as by a small similitude we may perceive in a snaile) which is very corrupt and offensive to the scent, insomuch that they perceive the air to be putrified with all which must needs be very dangerous; for though the corruption of it cannot strike the outward parts of a man, yet by receiving it into any of our breathing organs (the nose or mouth) it is by authoritie of all authors, writing in that kinde, mortall and deadlie, as one thus saith: 'Nosia Serpentane est adhuts sanguine Restis' (Lucan). The Serpent or Dragon, as some call it, is reported to be nine feete or rather more in lengthe, and shaped almost in the form of the axletree of a cart, a quantitie of thickness in the middest, and somewhat smaller at both ends. The former part which he shoots forth as a necke is supposed to be about an ell long, with a white rim as it were of scales about it. The scales along his backe seeme to be blackish, and so much as is discovered under his bellie, appeareth to be red; for I speak of no nearer description than a reasonable ocular distance; for coming too near it, hath already been too dearly pay'd for, as you shall heare hereafter. It is likewise discovered to have large feete, but the eye may be there de-

ceived, for some suppose that serpents have no feete, but glide along upon certain ribbes and scales, which both defend them from the upper part of the throat, unto the lower parte of their bellie, and also cause them to move much the faster, for so this doth and ride away, as we call it, as fast as a man can run. He is of countenance very proud, and at the sight or hearing of man or cattell, will raise his neck upright, and seem to listen and loke with great arrogance. There are likewise on either side of him discovered two great bunches, so big as a large foote-ball, and as some think will grow into wings, but God, I hope, will so defend the poor people of the neighbourhood, that he shall be destroyed before he growe so fledge. He will caste venome about 4 roddes from him, so by woefull experience it was proved on the bodies of a man and woman coming that way, who afterwards were found dead, being poysoned and very much swelled, but not preyed upon: likewise a man going to chase it, and as he imagined to destroy it with great mastiff dogs were both killed, and he himself glad to return with haste to preserve his own life. Yet this is to be noted that the dogs were not preyed upon, but slaine and left whole, for his food is thought to be for the most part in a conie warren which he most frequents, and it is found to be much scouted and impaired in the increase it had wont to afford. These persons whose names are heare under printed have seen this serpent, besides divers others, as the carrier of Horsham, who lieth at the White Horse in Southwark, and who can certifie the truthe of all that has herein beene related.

"John Steele, Christopher Holder,

and a widow-woman dwelling at Fay-gate.

"Printed in London 1617."

Our list of Dragon-slayers would be incomplete without calling the attention of our readers to

"The Grave stone of the man that killed the Dragon" on the left of the church porch in Lyminster churchyard near Arundel. The tradition is that a terrible dragon infested the low-lying marshes on the banks of the Arun; his lair was a kind of cave that goes by the name of "The Knucker Hole" approached from Lyminster Church by a little causeway cast up by the monks of Calceto for the accommodation of foot-passengers across the marsh in time of flood. The name of the pond lends support to the legend, for "knucker" is a corruption of "nicker," from the Anglo-Saxon "nicor," a water monster or dragon. The *Sussex Archæological Collection* gives the following account of the legend which, if it were not for the detailed description of the monster, would be hardly worth recording.

The country having been desolated for many years by this terrible Dragon, and the cultivation of the land having almost entirely ceased the King (whoever he may have been) offered his daughter in marriage to any man who should be so bold and lucky as to slay it. Many brave men rose up, anxious to relieve the poor sufferers and to win

the beautiful princess, with her blue eyes, golden hair, and rosy cheeks ; but one by one they perished in the contest, and their bones were not laid among those of their fathers.

At last a young hero, who had been away in his ship to foreign lands, sailed into the Arun, and, hearing of the general distress, after an interview with the King, sought the cruel Dragon in his lair :—

> And full of fire and greedy hardiment,
> The youthful knight could not for aught be stayed ;
> But forth unto the darksome hole he went,
> And lookèd in ; his glistening armour made
> A little glooming light, much like a shade,
> By which he saw the ugly monster plain,
> Half like a serpent, horribly display'd
> Most loathsome, filthy, foul, and full of vile disdain.
> And as it lay upon the dirty ground,
> Its huge long tail its den all overspread,
> Yet was in knots and many folds upwound
> Pointed with mortal sting.

Within recent years a gentleman in Queensland lost several horses out at grass at intervals and at night time. He watched for the thief—a huge crocodile from the river half a mile off, which swiftly and silently seized the animal from the rear, after having with one lash of its tail broken its legs ; and then retreated as quickly as it had come. Children playing on the banks are reported to have been flicked into the river by these monsters and devoured.

PART II

The Commemoration of St. George in the Liturgies of the Early Church and in National Institutions

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The Commemoration of St. George in the Liturgies of the Early Church and in National Institutions

A noble human life does not end on earth with death. It continues in the minds and the deeds of friends, as well as in the thoughts and activities of the nation. —FREYTAG.

WE have seen how the renown of St. George had been established throughout Christendom by the zeal and enthusiasm of the Emperor Constantine, a native of Britain. It will be of interest now to consider the evidence that has come down to us of the veneration of the Soldier-Martyr in the offices of the early Church in Britain, and in the Orders and Institutions established by King Arthur in the sixth century, by Cœur de Lion in the twelfth, and by Edward of Windsor in the fourteenth.

The words of the celebrated St. Ambrose, the saintly Bishop of Milan (374–97), testify that the "cult" of the "Great Martyr," Captain of the Noble Army of Martyrs, was not confined to the Eastern Church. "Georgius Christi miles fidelissimus, etc., George the most faithful soldier of Jesus Christ (when religion was by others dissembled), alone adventured to confess the name of God, whose heavenly grace infused such constancy into him that he not only scorned the tyrants but contemned their torments."

Owing presumably to the immense destruction of archives and historical materials in the wars, and to the unsettled state of the country at that time, we have been unable to find documentary evidence of the veneration of St. George in the primitive British Church from the fourth to the ninth centuries. There can be little doubt, however, that the circumstances of his martyrdom must have been well known throughout Wales and Britain, for the same Edict which cost St. George and the Syrian bishops their lives, fell with equal fury upon Christians in

our own land. It is important to bear in mind that towards the close of the third century Palestine and Britain were more closely in touch than they have been at any other period of the world's history. For, before Constantine left his native shores to be proclaimed Emperor at Rome, he had been crowned King of Britain by "the voice of the people" at Silchester in A.D. 306. Ruler in his own right over the East and West of the vast Roman Empire extending from Persia on the one side to the "Isles of the West" (Britain) on the other, a yet closer tie existed—that of kinship—between the Emperor and the British nation. This tie of race his mother, the Empress Helena, had cherished and recognized in an unmistakable manner by sending a small portion of the True Cross, which it was her privilege to discover, to her fellow-countrymen, to be enshrined by them as the most precious of relics in the Regalia of her hereditary dominions.[1] The greatest treasure of Wales was this Cross Naid, or Cross of Refuge, preserved by the Welsh Princes in their Regalia until carried off by Edward I and placed in Westminster Abbey with the gold crown of Arthur, all of which relics disappeared under the Commonwealth.

The "Holy Martyr" St. George was held in high veneration by the Anglo-Saxon Church. The Venerable Bede (673—735) in his Martyrologie on the twenty-third of April or (in Latin computation) on the ninth of the Calends of May, says—

"Natale sancti Georgii Martyris qui sub, etc. The passion of St. George the Martyr who, under Dacianus,[2] the most mighty King of Persia, Lord of no less than seventy Tributary Princes, was famous for his miracles and for converting many to the

[1] King Coel (from whom Colchester derives its name), "of the royal line, third in descent from Lucius, the first Christian King of Britain, had an only daughter," says the old British Chronicle, "called Elen, and she married Constans, Emperoure of Rome, and in her righte was Kynge of Great Brittaine, and she was the mother of Constantine the Great, the first Christian Emperoure, and she found the Holy Cross on which our Lord and Savyour suffered death for the redemption of mankind."

The arms of the city of Colchester commemorate this event, as do the ancient seals of the Borough and Bailiff, which bear an impression of Helena holding a large cross in one hand, and in the other a representation of a piece of the True Cross.

[2] Galerius, a native of Dacia, is often called Datianus or Dacianus.

faith of Christ, in which the Empress Alexandra, wife of Dacianus, continued constant even unto death. This George was at last beheaded and received the crown of martyrdom," etc.

St. George has a place in the Anglo-Saxon Ritual belonging to the Cathedral Church of Durham assignable to the beginning of the ninth century. The MS. is called the Ritual of King Alfred, and no other copy is known to be in existence. It was published by the Surtees Society.

Sancti Georgii Martyris. "Deus qui nos beati Georgii Martyris tui moritis et intercessione laetificas, concede propitius, ut qui ejus beneficia poscimus, donatione gratie consequamur, per," etc.

The Passion of St. George, an Anglo-Saxon poem by Alfric, Archbishop of York (1023–51), is of still greater interest, as the details of the martyrdom therein related agree (with one exception, viz., mention of the name of Athanasius) with particulars given in the Coptic "Encomiums" of St. George by contemporary writers (pub. 1880). The original Anglo-Saxon MS. is preserved in the Cambridge University Library, and was translated by Hardwick in 1850. In the opening of the Anglo-Saxon Passion it is stated that heretical accounts of St. George were not uncommon in the Western Church, and that the composer of the present legend undertook it with the hope of preserving the faithful from all further imposition. In what the heresy of those legends consisted we are unable to ascertain. It may however be conjectured, says Hardwick (the translator), that the ground of condemnation was an allusion respecting St. Athanasius, who appears to have been foisted into the narrative at a very early period. As in our own legend, he is made to play the part of a magician in aid of the tyrant Datianus, and, since his adversaries were in the habit of taxing him with sorceries, there is no reason to suspect that the corruption of the legend is due to Arian malice.

Anglo-Saxon Passion of St. George

Misbelievers have written
Misbelief in their books,
Touching the saint,
That Georcus [1] hight.

[1] A corruption of Georgius, very common in Anglo-Saxon and Anglo-Norman MSS.

Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georcus
Was in heathenish days
A rich ealderman,
Under the fierce Caesar Datianus
In the shire of Cappadocia.
Then bade Datianus,
The heathen assemble
At his devil-offerings
His Lord to blaspheme;
And with many threatenings
(So) frightened the people,
That they offered their gifts
To the false gods with him.
Then witnessed the Saint
The heathen's delusion,
How they were worshipping devils,
And despising their Lord.
Then spent he his wealth
Cheerful in alms
On shelterless men,
To the praise of the Saviour;
And, through Christ, waxed courageous,
And quoth to the Caesar
"Omnes dii gentium daemonia
Dominus autem coelos fecit." [1]
"All the gods of the heathen
Are furious demons,
And our Lord, in sooth,
Fashioned the heaven.
Thy gods, O Caesar,
Are of gold and silver,
Of stone and of tree,
Of untrue men the handiwork,
And ye station guards for them,
Who may them watch against thieves."
Whereupon Datianus
Devilishly raged
Against the holy man,
And bade him declare
Of which borough he was,
Or what was his name?
Then answered Georcus
The sinner and quoth,
"I am truly a Christian,
And to Christ am in thrall.

[1] P. XCV. 5. ed. Vulg.

My name is Georcus,
And I rank as an ealderman
In my own province,
That is hight Cappadocia ;
And me it better liketh
To forfeit at once
This temporal honour,
And the glorious God's
Empire to follow
In pureness of living."
Then quoth Datianus,
" Thou art astray, oh, Georcus,
Therefore come first
And offer thy gift
To unconquered Apollo,
Who doubtless is able
Thy folly to pardon,
And to his allegiance to bend."
Georcus then asked
The fiend-like Caesar,
Whether one should love,
Or to which offer gifts
To the merciful Christ,
Everlasting Redeemer,
Or else to Apollo
Of all devils the chief ?
Whereupon Datianus,
With devilish fury,
Gave order the Saint
In prison to hold,
And with iron claws
To harrow his limbs,
And set torches on fire
At both sides of him,
And bade him thenceforth
From the city to lead,
And with scourges chastise,
And rub (him) with salt.
Notwithstanding the Saint
Uninjured abode.
Then ordered the Caesar
Him in prison to lay,
And inquire above all
For some eminent Mage.
Then news thereof heard
Athanasius, the Mage,
And he came to the Caesar
And inquired of him quick,
" Why badest thou fetch me
Thus suddenly to thee ? "
Datianus answered

Athanasius thus:
"Canst thou extinguish
The Christian magic?"
Then answered the Mage
To Datian thus:
"Bid come unto me
The Christian man,
And I am a sinner
If I this illusion
Do not quite extinguish
By means of my magic."
Datianus was fain
That he found such a Mage.
And bade lead from prison
The champion of God,
And quoth to the Saint
In vehement mood,
"For thy sake, Georcus,
I have got me this Mage.
O'ercome thou his magic,
Or let him o'ercome thee:
Either he do for thee
Or thou do for him."
Then Georcus beheld
The heathenish Mage,
And quoth that he saw
Christ's favour on him.
Athanasius then
Hastily took
A bowl of great size
With torment full-filled,
And to devils devoted
The whole of the drink;
But it injured him not.
Then added the Mage,
"I do one thing more,
And if that do not harm him
I bow unto Christ."
He then took a cup
Of death-bearing drink
And earnestly called
On the swarthy devils
And the foremost of devils,
And devils full strong:
And in their name enchanted
The horrible drink,
Gave (it) then to drink
To the Saint of the Lord:
But nowise it harmed him
The devilish wet,
Then the Mage ascertained

That he could not him harm,
And fell at his feet,
Imploring baptism.
And the holy Georcus
Baptized him forthwith,
Whereupon Datianus
Waxed devilishly fierce
And bade take the Mage
Who there trusted in God
And lead (him) out of the borough,
And behead (him) forthwith.

* * * * *

After being racked on the wheel, and placed in a ewer of boiling lead, and receiving no harm—

Datianus
Drew up this command,
And bade thus to kill
The champion of God.
"Lead off this sinner,
And drag him prostrate,
His face to the ground,
Over all these streets
And stony ways,
And destroy him quick
With the edge of the sword."
Then drew the heathen
The holy man
As Datianus bade,
Until they came
To the place of death;
And the martyr begged
That he might pray
To the Almighty God,
And his spirit commend.
Then thanked he God
For His goodness all,
That He shielded him
From the treacherous devil
And him victory granted
Through a sound belief.
He prayed likewise
For all God's folk,
And God would grant
To the country rains
Inasmuch as the drought
Was then wasting the land.
After this prayer
He hallowed himself,
And ordered his slayer
That he would him slay.

Whereupon he was killed.
Then came thither soon
His own country-people,
Believers in God,
And took up his corpse,
And conveyed to the borough,
Where he was martyred
And buried him there,
With manifold worship,
To the praise of the Almighty.
Then sent out the Lord
Rain-showers forthwith,
And watered the ground
That ere had been parched
Like as Georcus prayed,
Ere that he bent him to death.
Whereupon Datianus
Was suddenly slain
By heaven-sent fire,
And his colleagues likewise,
While on his way home
With his notable thanes;
But he entered hell
Ere (he reached) his house.
And the holy Georcus
Journeyed to Christ,
With whom he aye dwelleth
In glory. Amen.

Selden, in his *Titles to Honour*, mentions having seen a manuscript martyrologye in the Saxon language, wherein this martyr is the only Saint set down on the twenty-third of April or Easter month, as it is there called, though there are many others mentioned on that day in the Greek and Latin; the hand and language of it he conjectures to be about the time of Dunstan, who was elected Archbishop of Canterbury, anno 971, and the dedication of St. George's Church in Southwark (which was about the same time) is reputed as a monument of the Saxons' devotion to him. And, continues the same author, "In the time of the Normans or later English, we find store of Temples and Religious Houses dedicated to St. George. Robert D'Oiley, a nobleman of Normandy in the year 1074, built a spacious Castle on the West side of the Citie of Oxford, and a Parish Church consecrated to St. George."

The one historical reference to our National Saint is in a Synod held at Oxford anno 1222 when it was enacted that the

Feast of St. George should afterwards be celebrated by the parochial priests with Divine service, and that the people should abstain from all servile works as on other holy-days.

In the thirteenth century, St. George's encounter with the dragon had gained such credit that in an old book of Devotion, *Secundum Usum Sarum*, this "History was thus framed into an Anthem" and appointed to be sung on his public festival :—

O Georgi Martyr inclyte
Te decet laus et gloria etc.

Hymne

Renowned Martyr, George to thee
Adorn'd with Knightly Dignitie,
Glory and Feast do appertain,
For having that fierce Dragon slain:
Whose entrails were design'd the Grave
O' th' Royal Virgin thou didst save.
We thee beseech, with heart and soul,
That by thy means, we in the Role
Of Heaven's blest Saints, may listed be
With all who serve God faithfully,
Being cleansed, so as that no stain
Of sordid sin in us remain;
As also that we may profess
And that our lips give thankful praise
To Christ, beyond the end of dayes.

Among several references to St. George in the early Liturgies of the Anglican Church, kindly supplied by Canon Wordsworth (the great authority on the subject) the four Collects from the missal of Robert of Jumièges are of special interest from having been written at one of the Winchester monasteries about 1013 (probably in the Scriptorium of the famous Benedictine Priory founded by St. Swithin). They show the veneration in which our Patron Saint was held in the old capital—at that time the centre of Church and State.

The Missal of Robert of Jumièges (pp. 170 and 171).

IX. Kal Mai Natale Sancti Georgii Martyris.

Deus qui nos beati georgii martyris tui meritis et intercessione laetificas concede propitius. ut qui eius beneficia poscimus. dona tuae gratiae consequamur. per.

Secreta.

Munera domine oblata sanctifica et intercedente beato georgio martyre tuo. nos per haec a peccatorum nostrorum maculis emunda. per dominum nostrum.

Praefatio.

† per christum dominum nostrum. Pro cuius nominis ueneranda confessione beatus martyr georgius diuersa supplicia sustinuit et ea deuincens coronam. perpetuitatis promeruit. per quem.

Ad complendum.

Supplices te rogamus omnipotens deus. ut quos tuis reficis sacramentis. intercedente beato georgio martyre tuo [fo 122 V.] tibi etiam placitis moribus digrianter tribuas deseruire. per dominum nostrum.

We must once again go back to Palestine, if we wish to learn how dear, to this day, is the memory of St. George in the hearts of his fellow countrymen. In honour of our National Saint, the present Bishop of Salisbury (Dr. Wordsworth) wrote the following two Collects, published by the Church Historical Society, the first for the order of the Consecration of the Collegiate Church of St. George at Jerusalem, the second for the use of the College under its able diocesan Bishop Blyth. St. George's College is carrying on valuable educational work among well-to-do members of the Greek Orthodox Church and Mohammedans of the better class willing to pay high fees for the advantages of an education in the social virtues of morals and manners, and in the high ideals of noble endeavour with which many Syrians, Greeks and Arabs are now for the first time made acquainted.

Consecration
of the
College Church of St. George at Jerusalem.

O Lord, Who in every age dost give courage to Thy faithful servants to triumph over the power of the enemy and to deliver the captives from his snares, grant to all members of this College of St. George to be fellow-workers with Thy blessed Saints, and to be bold in every good work for the restoration of Thy holy Church, to the glory of Thy Name, through Jesus Christ our Lord. Amen.

St. George's Day (23 *April*, 303).

O Lord God of Hosts, Who didst give grace to Thy servant George to lay aside the fear of man and to confess Thee even unto death, grant that we, and all our countrymen, who bear office in the world, may think lightly of earthly place and honour, and seek rather to please the Captain of our salvation, who hath chosen us to be His soldiers, to whom with Thee and the Holy Ghost be thanks and praise from all the armies of Thy Saints, now and for evermore. Amen.

"Simon de Sudbury, Archbishop of Canterbury, about the year 1375, repaired, or rather new built, St. George's Church in Sudbury, whereof he was a native, and from thence denominated; as also a Monastery, or College there for secular Priests, valued at the Suppression at 122*l.* 18*s.* and entitled it by St. George's name," says Heylin. "We also had a small Monastery in Derbyshire dedicated to him; built and founded by the Greisleys, gentlemen of good antiquity in that county, valued at the Suppression at 39*l.* 13*s.* 8*d.*, And a Friary or Fraternity of St. George's Clerks at Warwick founded by one Robert de Deneby and others about the time of King Richard the Second. So also in London, at St. George's Church, a Chappel of St. George in the Cathedral of St. Paul, and in that of Lincoln; another in the Parish Church of St. Mary Woolnoth, and a St. George's Altar in the Cathedral Church of Norwich, besides those Churches of St. George in Ipswich, Stamford, Doncaster, Burford and many other places." The Chapel of St. George in the south aisle of St. Paul's has lately been appropriated by the Order of St. Michael and St. George.

In King Henry V's time, St. George's Day was made a double holy-day or solemn festival, by a synod of the clergy held at London at the instance of the King, as appears by the Constitution or Act still extant. Archbishop Chicheley in 1415 ordained that the Feast of St. George the Martyr was to be kept like Christmas Day, with abstinence from all servile labours. And thus it continued a solemn festival till about the eighth year of Edward VI, when a catalogue of such festivals as were to be observed in time to come, was drawn up, and ratified by Parliament, in which St. George's Day, with many others, was

omitted; only it was permitted by the said statute unto the Fellows of the Garter, that they might celebrate that feast as they had done beforetime.

In the first year of King Henry VI, the Company of Armourers were incorporated by the name of the Fraternity of St. George; as the Patron Saint of military men. Drayton alludes to this in his *Polyolbion*—

> And humbly to St. George their country's Patron pray
> To prosper their designs in that their mighty day.

Salisbury also had its civil Guild of St. George, and a chapel in the nave dedicated to St. George and St. Denis, in which services were held up to the time of the Reformation.

In the old cathedral town of Norwich the memory of St. George and the dragon still survives. The Guild of St. George was one of the most famous of the mediaeval guilds, governing the municipality and choosing the Mayor. The service in the Cathedral on St. George's Day was held till the municipal reform in 1832. The dragon "Snap" is preserved in the Castle Museum, and from Henry VII's reign until the thirties of last century was carried in procession by a man who wore a skirt and held a string by which the long jaws were pulled open. It was the delight of the youngsters to throw their caps at the dragon: if "Snap" caught one of these it had to be redeemed with a copper. Some of the old folk remember the fun they had with "old Snap."

These examples have shown beyond dispute the veneration of St. George in the English Church; we must now inquire about that magnificent institution which first established the fame of our Patron Saint as an historical character, viz., King Arthur's Society of St. George and the Round Table.

It was about two hundred years after the martyrdom of the Soldier-Saint, when our British King Arthur set about the founding of his Order of Chivalry to which he gave the name of the "Round Table." He adopted St. George (who, we remember, Constantine had declared the "Champion of Christendom") as the Patron and Protector of his goodly fellowship. From this time the example of the "Victorious One" became the high ideal of every British knight. St. George's fearless

intercession with Diocletian to grant his subjects freedom of conscience, made him specially popular in liberty-loving Britain, where already the Christian Faith had taken deep hold in the religious centres of pre-Roman Britain—Caerleon and Winchester. King Arthur (like St. George) has been, and is still by many, regarded as a mythical hero ; but, says Fuller (writing in Queen Elizabeth's time), "The best evidence that once Arthur lived in Britain is because it is certain he died in Britain as appeared undeniably by his corpse, coffin and epitaph, taken up out of his monument in Glastonbury in the reign of Henry II, whereof many persons of quality were eye-witnesses."

In *The Ancient Chronicles of the Kings of Britain*, Arthur's pedigree, appearance, character and actions, are thus described :—

"Arthur ap Uthyr Pendragon ap Constantine was made Kinge of all Brittaine when he was butt younge of XV years of age, butt he was fair and boulde and doughtye of bodie and to meeke folke hee was good and curteous, and tardy of spending, and made hyme wonderously well-beloved among all men where it was need. And when hee began to reyne he sware that the Saxons never should have peace nor rest till he had driven them out of the lande. He was a man of excellent prowesse, who, in 12 grete battles against the Saxons, vanquished them, and finallie drove part of them out of this realm. . . . He made many houses of religion, monasteries and priories, and gave large livings, rents, and revenonce to them."

The boy-King Arthur possessed in a remarkable degree a magnetic personality and organizing powers, and succeeded, where his Uncle Aurelius and his father Uther had failed, in winning the allegiance of the petty princes of his realm. By the institution of his "goodly fellowship" he bound them yet closer to himself, their head in—

> That fair Order of the Table Round
> A glorious company, the flower of men
> To serve as model for the mighty world
> And be the fair beginning of a time.

Further—we learn from the Welsh records that Arthur the "first and admirable glory of the Britons" as he is termed—"was wonderfully delighted with the tilts and tournaments of those times and a great lover of those who had given instances of their courage and skill in war, and constituted Select Champions,

who were deservedly famous on these accounts, and joined them, not only in familiarity one with another, but also with himself; on whose wit and courage and industry, if occasion required in any difficult and dangerous undertakings, he might safely rely. These he ordered where they were either to banquet together, or take counsel about any business in war to sit together in a circle, that no envy might arise, at one's being preferred before another, but that of being joined in friendship and brotherhood."

In another old chronicle the names of the different "stations" where the Round Tables were held are given—

"The Round Table was kept at several places, especially at Caerleon in Monmouthshire, at Winchester, Windsor, and at Camelot in Somerset. The chief place of meeting was at Winchester where King Arthur caused a great round table to be made; and at the same, the knights at Pentecost or Whitsunday did sit and eat. The proportion thereof was such as no place could be thought of more dignity than the rest. Yet one seat was called the seat perilous, reserved for that Knight who did excel the rest in virtue. That place, by the consent of all the rest of the knights was allotted to King Arthur, who for his valour surpassed all other knights and professors of arms. Ten Knights, and thirteen Earls besides many Barons and Knights of meaner quality, attended King Arthur at one time, at Caerleon in Monmouthshire."

Caerleon-on-Usk, renowned as the historical spot where the Order of the Round Table was founded by King Arthur, was the original port and mouth of the river Usk. The sea has receded and it is now three miles from its present mouth Newport, a name which tells its own tale. For the first six centuries of the Christian era Caerleon was a city of great importance, the Metropolis of the West of Britain. Here was the Court of Caractacus or Caradoc, and as early as A.D. 182 Caerleon was the seat of a Christian bishop or archbishop. But little is known of the city as a See before the time of Dubritius, who is said to have founded here schools of philosophy and science in the fifth century. The parish church, a Norman structure, is the only survivor of some seven churches and chapels which once reared their towers towards heaven in Caerleon. It is difficult to realize that this now deserted village was the "Isca Silurum" of

Caerleon-on-Usk in 1800, from a drawing by Sir R. Colt Hoare.

A Ruins of Roman Tower and Fort

B Hanbury Arms, where Tennyson stayed to write his *Idylls*.

C Artificial Table-Mound. Site of Arthur's Tower, Castle Grounds, and Ruins below.

D Wooden Roman Bridge.

E Ruins of Roman Tower and Fort.

the Romans, "one of fifteen important Roman stations" in Siluria, covering with its suburbs a tract of land nine miles in circumference, the residence of the Praetor, who here had his Domus Palatina, the place where the eagles were deposited, where justice was dealt out in the name of the Emperor of far-distant Rome, and where the Imperial Edicts were proclaimed." Giraldus Cambriensis writing of its remains as existing even in his time, mentions "immense palaces ornamented with gilded roofs," and the various monuments in the local museum witness to the wealth and luxury of Caerleon eighteen hundred years ago. But of all this nothing now remains but a few mouldering walls and the grass-grown outline of an amphitheatre. In striking contrast, showing no trace of old age or decay, is the stately British Table-Mound dominating the valley, locally known as "King Arthur's Castle,"[1] although apparently no building ever stood upon this earthwork. The foundations of the Castle are found in the meadow at the base of the circular artificial conical mound; from portions of masonry and shafts of pillars unearthed from time to time, it appears to have been a very fine building. Probably it was to one of the towers of this palace from which the Severn and the coast beyond could easily be seen that Tennyson alludes in the lines—

> Now thrice that morning Guinevere had climb'd
> The giant tower, from whose high crest they say
> Men saw the goodly hills of Somerset,
> And white sails flying on the yellow sea.
> But not to goodly hill or yellow sea
> Looked the fair Queen, but up the vale of Usk
> By the flat meadow. . . .

One of these level emerald green meads beside the Usk goes by the name of the "tournament field" to this day, and from the towers of the stately castle a good view could have been obtained of the tilts and tourneys which so often, in King Arthur's time made

> . . . old Caerlon gay.

The last national assembly held on the Table-Mound (a tradition accepted by Tennyson) was the meeting of the "Warriors in Council" to confirm the title of the young Prince Arthur to

[1] "King Arthur's Castle" stands in private grounds; by the kind permission of the proprietor, visitors are permitted to ascend the Mound.

the throne of his father Uther. Duly elected by the "voice of the people," Arthur was crowned in the Metropolitan Cathedral by Dubritius—

Chief of the Church in Britain

and later on married by the "Holy Saint" before the

Stateliest of her altar-shirnes

in the splendid old city.

It was on the occasion of Arthur's marriage that we first hear of the Round Table. Malory tells us the table was originally constructed by Merlin for Uther Pendragon, who presented it to Leodogran, but that on Arthur's marriage with Leodogran's daughter, the table and a hundred knights with it were sent to Arthur with Guinevere, as a wedding gift, that should please him more than a great deal of land. The Order or Society of St. George and the Round Table which the young King now instituted, he made his instrument for the defence of his realm against "Rome and the heathen," and for purifying the world. His knights were bound by the strictest vows of truth, purity, loyalty and self-devotion,

To reverence the King, as if he were
Their conscience, and their conscience as their King.
To break the heathen and uphold the Christ,
To ride abroad redressing human wrongs ;
To speak no slander, no, nor listen to it ;
To honour his own word as if his God's,
To lead sweet lives of purest chastity,
To love one maiden only, etc.

The Rules of the Round Table have come down to us in various editions. The oldest and most authentic copy that we have been able to discover is in a fifteenth century MS. in the Harleian Collection, British Museum, which is cited below. With the exception of the two first vows, King Arthur's magnificent moral code is as practical and valuable a standard of conduct at the present day as it was when the Order was instituted in the "dim rich city" of Caerleon-on-Usk fifteen hundred years ago.

THE OATHES OF THE KNIGHTS OF THE TABLE ROUND IN THE TIME OF THE NOBLE KING ARTHUR.

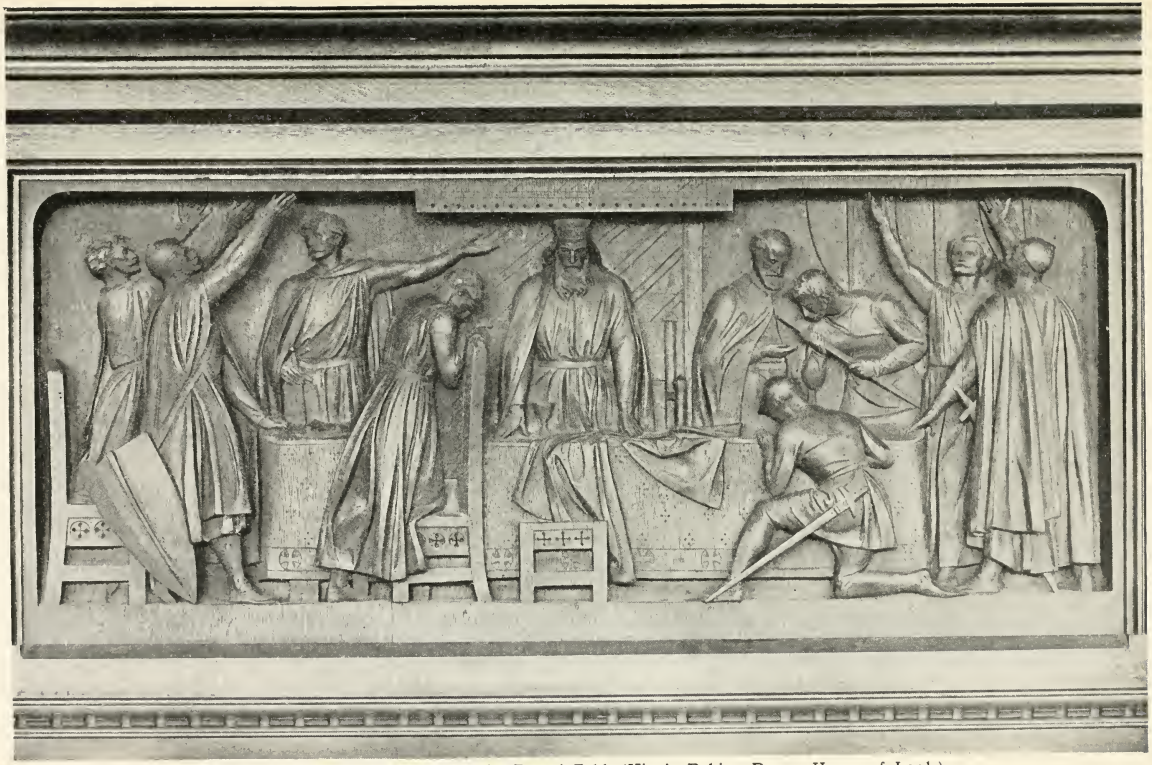
1. Not to put off your armour from your bodies but for requisite rest in the night.

2. To search for marvellous adventures whereby to attain bruit and renown.
3. To defend to your power and might, the poor and simple people in their right.
4. Not to refuse aid unto them which shall ask a just quarrel.
5. Not to hurt, offend, or play any lewd part the one to the other.
6. To fight for the protection, defence and welfare of England.
7. Not to perseugh any or particular profit, but honour and your tytle to honesty.
8. Not to break your promise or service for any reason or occasion whatever.
9. To prove your life to maintain the honour of the country.
10. Sooner choose to dye honestly, than to fly shamefully.

In the King's Robing Room in the Palace of Westminster the British King's lordly and original scheme for the cultivation of courage and courtesy among the leaders of the nation over whom he was called to rule, is portrayed under the title of the "Religion of Chivalry" and the "Benefits of Chivalry." In this unique shrine of high ideals and noble examples, first and foremost stands St. George, the Champion of Chivalry, represented by two figures, one in combat with the Dragon, the other wearing the robe of victory with the Dragon lifeless at his feet. Ranged either side the red-cross shield of their patron, are the emblazoned arms of the first Knights of the Order ordained by its royal founder—

> To serve as model for the mighty world,
> And be the fair beginning of a time.

Hospitality, Mercy, Religion, Generosity and Courtesy, the "Benefits of Chivalry" as they are termed, are illustrated in five large frescoes by Dyce, setting forth some chivalrous action performed by a member of the "goodly fellowship." A series of delicately carved oak panels by J. Armstead, R.A., depict the life-story of King Arthur from birth to death. One of the most striking and beautiful of these panels represents the Knight-founders in the act of taking their vows. Of exceptional merit is the skilful delineation of character shown in the varied attitudes and expressive gestures of men whose lives, good and bad,



King Arthur and his Knights of the Round Table (King's Robing Room, House of Lords).

live to this day entwined in the traditions of the English-speaking race.[1]

The Round Table "station" of Camelot or Cadbury (easily accessible from Sparkford Station (G.W.R.), well repays a visit from the halo of folklore and local traditions which environ the "Sacred Mount." For magnificence of site this lofty detached Table-mound, 400 feet high, is only comparable to the eminence on which Windsor Castle stands. Camden, in 1586, describes it as "Camalette, a steep mountain of very difficult ascent. There appear about the hill 5 or 6 ditches, that a man shall sooner slide down than go down. The inhabitants call it Arthur's Palace." Unfortunately, these circumvallations are now obscured by trees, and the fine outline of the mound depicted by Stukeley appears from the distance but a wooded knoll. On the flat below "Cadbury Camp" is marked on the Ordnance Map what is called "King Arthur's Hunting Causeway." A mystery hangs about this mound in the minds of the country folk. The late Rector of North Cadbury, the Rev. R. A. Boyce, informed the writer that, at full moon, the villagers believe King Arthur and his Knights ride round the hill and water their horses, which are shod with silver, at King Arthur's spring or well, near the NE. entrance almost at the top of the mound. The spring is said to possess marvellous virtues, sharing with the lonely palace at the top the reverence of the country people, who indeed imagine the whole hill to be haunted ground. Mr. Boyce was told that there was "a deal of gold" buried up there, and that he would find a bell which, if he rang, would admit him through iron doors to the top of the hill. The Rector relates in his letters that he found two gates, both of which were unlocked, and only discovered a bell attached to one of these afterwards. The idea of some iron doors is indissolubly connected with the place. It is generally believed that the hill upon which Arthur's beautiful palace built by "Mage Merlin" once stood, is hollow, and that somewhere, buried in the side of it, are these doors. A noise made at the Wishing Well, which lies low down on the western side of the mound, can be heard at the upper spring to which King Arthur

[1] The Americans have decorated the Town Hall of Boston with a series of magnificent oil paintings by Mr. Abbey, R.A., illustrating the life of King Arthur and his Knights.

Camelot, or Cadbury Mound, Somerset (Stukeley).

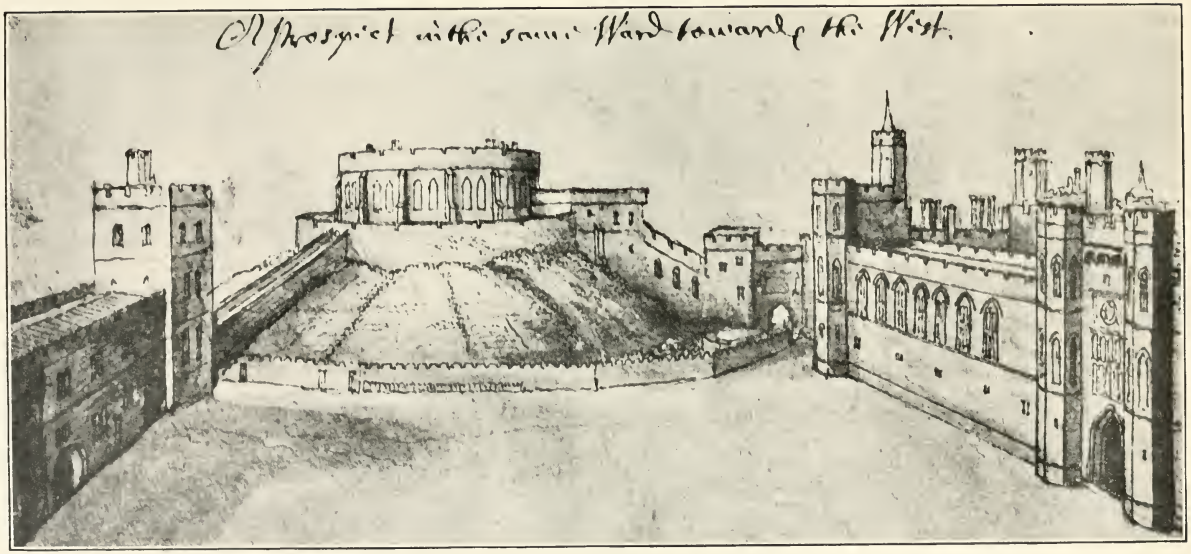
and his Knights go on every Christmas Eve. The old British road trending towards Glastonbury may still be traced, called King Arthur's Lane.

Of the "stately pile" nothing much remains but masses of masonry, overgrown with grass or shrubs; but with a copy of the *Idylls* in our hand, it is not difficult to wander back through the vista of centuries and see in our mind's eye the long hall, where "ran a treble range of many shields."

> Under every shield a Knight was named
> For this was Arthur's custom in his hall;
> When some good Knight had done one noble deed,
> His arms were carven only, but if twain
> His arms were blazon'd also; but if none
> The shield was blank and bare without a sign
> Saving the name beneath.

The Windsor "Table-Mound" is of more enduring historical interest than either the Caerleon or Camelot stations; for, on the self-same spot where, according to a tradition mentioned by Froissart, King Arthur held his Court and assembled his Knights, Edward III refounded the British Order of St. George, and Edward VII to-day holds his Court, and dispenses regal hospitality in a hall that rivals that of the "Sacred Mount of Camelot" in splendour—its walls adorned with the red cross device of our National Saint, and the emblazoned armorial bearings of thirty generations of the "Most Honourable Order of the Knights of St. George and the Garter."

The imposing Round Tower which, for nearly six centuries, has crowned the summit of the height upon which stands the "stateliest royal castle in Europe," encloses the traditional site of King Arthur's "place of assembly," the British Round Table. This magnificent, pre-historic, artificial, conical mound, encircled by a deep trench, 200 feet in diameter, at the base, tapering to 100 feet, is of unknown antiquity, and, like many similar mounds, its origin and exact use are lost in obscurity. But the Welsh title of the "Gorsedd" (gor=great, sedd=seat, great seat or throne of the monarch), by which the Windsor Table-mound is known in the Principality, has preserved the dignity of the ancient earthwork, and confirms the tradition that the "Gorsedd" was connected with Aedd Mawr's famous organization of Druids, Bards and Ovates, founded 1,000 B.C. It was a Druidical law



Windsor Table-Mound surmounted by Ed. III's Round Tower as it appeared in time of Charles II (Ashmole).

that all meetings, whether religious or civil, were to be held in the open air in the "Face of the Sun, the Eye of the Light." Our forefathers, like the Persians of old, considered it impious to confine the Deity. The consummate skill and care with which the slopes of these conical mounds are constructed when taken in connexion with the signification of the Celtic names, make it probable that our Table-mounds were the open air temples of pre-Christian times, where, as upon "Mount Gerizim"[1] in the days of Abraham, the "Most High God" was worshipped in "spirit and in truth." We may rest assured these material relics of the primitive religion were never associated with pagan rites, or the "blameless King" in his "boundless purpose" for bettering the world would not have continued to make use of these open air pre-Christian "places of assembly" for the holding of Round Table conferences. Neither would King Edward III, in re-founding the British Order, have been at such pains to preserve the sanctity of the Arthurian Table-mound, by encircling the "Gorsedd" with a Round Tower, of which we shall hear more later on.

Another Welsh name for the Windsor and other table-mounds, "Pen-y-Byd" (the head of the world), is of interest, as it throws light upon some lines in Tennyson's *Idylls*. Surrounded by a trench which symbolized the sea, the Gorsedds were the Druidical symbol of the whole earth, as the Druids supposed it, and as it was believed to be in King Arthur's time ; viz. standing like a vast circular mound rising out of the sea.[2] Sir Bedivere's words, "But now the whole Round Table is dissolved,

[1] Consecrated by its ancient sanctuary (a circle of twelve stones), Mount Gerizim is associated with the oldest recollections of Palestine. Tradition points to the smooth sheet of rock at the top of the mountain as the scene of Abraham's encounter with Melchizedek and the sacrifice of Isaac. From most ancient times a seat of primitive worship, the top of the mountain, with the cave beside it, is the most authentic remnant of such worship now existing in Palestine.—Stanley's *Sinai and Palestine.*

[2] Silbury Hill, near Marlborough, the British "Cyvangon" or *hill of cognitions*, as large as the second pyramid, and the Lan-din (lan= sacred, din=fort), "Parliament Hill" on the spur of the Northern Heights of London are typical examples of these symbolic mounds. Space will not allow us to mention numerous others. The subject deserves careful study. Mr. Young of York, in his *Rational Almanack* records a scientific investigation of the slopes of Silbury of the greatest interest.

which was the image of the mighty world," refers to this belief. And again, we have another allusion to the "Old" (Druidical) Order in the utterances of the dying Arthur as the barge slowly bore the Hero-King to his last resting place, the "Holy Mount" of Glastonbury.

> The old order changeth, yielding place to new,
> And God fulfils himself in many ways,
> Lest one good custom should corrupt the world.

If the Windsor and Camelot "stations" were specially associated with the aesthetic side of the British Order, the Round Table itself in the gable of the Great Hall of England's old Parliament House, Winchester Castle, confirms the tradition that Arthur and his Knights were the recognized ruling power of their time, the civil and military force which "upheld the Christ" and defended the realm from the "heathen."

In the Roman place-name Winchester we have the latinized form of Winton, the prehistoric Celtic title of St. Katharine's Hill. This grand old British camp, whose circular slopes command the valley of the Itchin, gave its name to the ancient Belgic city, which clustered at its base; "Winton" survives to the present time in the official signatures of the Bishop and the diocese—the Mayor and the municipality—and is the title bestowed by Wykeham on his college of "St. Mary's, Winton." Rich in historic reminiscence the descriptive name of the Winton furnishes the clue to the importance of Winchester as one of the "stations" of the Round Table, and accounts for the frequency with which the Founder-King celebrated the Church festival of Whitsuntide in the old "White City," the festival which he ordained should be observed by his "goodly company" as the festival day of their Order.

Win or Wyn in Welsh signifies *white* or *holy*, ton [1] a sacred mound.

> Here where the legendary height
> Is plumed with beech and pine
>
> (*Morshead*).

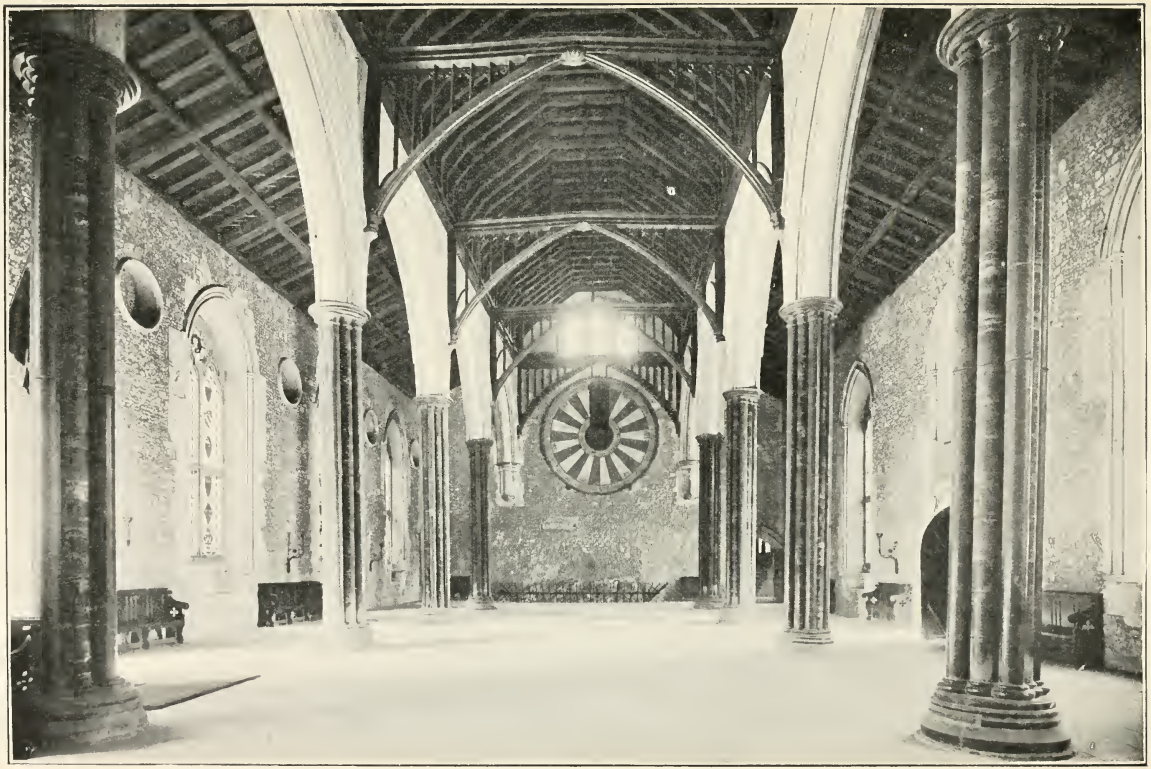
[1] Welsh authorities inform us that wherever in a place-name we find any one of the syllables, "ton," "tor," "tot," "twyn," "twy," words which in the Celtic tongue signify a *sacred-mound*, here in old times was a "place of assembly" for religious and civil meetings. The fact that upon the Winton we have St. Katharine's Chapel, upon Glastonbury Tor St. Michael's, upon the "Druidical Mound" at Twyford near

the great national festival of pre-Christian Britain—the "*White-sun-tide*"—the summer solstice, was solemnized—and the memory of these popular June rejoicings the early British Church honoured by conferring the name of "Whitsuntide" upon the Christian Feast of Pentecost. From far and near the tribes assembled upon the Winton, the "White Holy Mount," to take their part in kindling the "Fires of God," symbolic of the Deity, and commemorative of the "Pillar of Fire" that guided the Israelites in their wilderness journey. The strictly spiritual and symbolic nature of these "solemnities" we gather from the Welsh Triads and Bardic traditions. King Arthur, we may be sure, would not have established Winchester as the headquarters of his Society if the Druidical festival of the White-sun-tide had been tainted with any suspicion of *sun-worship*.

Strengthened by historical evidence is the tradition that the British King and his Knights held their Round Table Assemblies within the walls of the stately basilica of the Roman Castle, by the West Gate opposite the Winton (St. Katharine's Hill), and here the venerable relic of chivalry—the Round Table itself—has from that time to this been preserved. The present Norman Hall, the "Great Hall" as it is termed, stands upon the actual foundations of the Roman "Judgment Hall" of Arthur's time. For close upon two thousand years justice has here been administered, and here, Norman, Plantagenet and Tudor sovereigns have held their Courts, each after his own fashion, showing his esteem and veneration for the British institution, whose badge, upon the walls of the oldest historical building in the land, reminded our forefathers, as it reminds us, of an "ideal" society and fellowship, whose primary object in life was an unselfish and loyal devotion to their King and country.

The names of the Knight-founders of King Arthur's noble Order, inscribed on the margin of the Round Table in Winton's Great Hall, are not, as some have thought, fictitious. Their "noble acts, feates of arms, of chyvalrye, prowesse, hardynesse,

Winchester the Parish Church (as Dean Kitchen points out) supports the tradition that these high places were consecrated to the worship of the Supreme God. In the Isle of Wight, and in Gower we have "God's Hill," a name which speaks for itself (Ps. xv.). The "Tin or Twyn-Wald" in the Isle of Man, the mound upon which the Manx Parliament is still held, shows the civil or *national* use of these mounds.



The Great Hall of Winchester Castle, showing King Arthur's Round Table as adorned by Henry VIII.

humanyte, love, curtosye, and veray gentylnesse " are related by Sir Thomas Malory in his " noble and joyous hystory of the grete conqueroury and excellent kyng, Kyng Arthur, some tyme kyng of this royalme, thenne called Bregtagyne," a work pronounced by Sir Walter Scott to be " the best prose romance the English language can boast of." Caxton in his admirable prologue to the *Morte d'Arthur* tells us that it was at the " demand of many nobles and divers gentlemen of this realm of England " that he set down these ensamples in print " to the intent that noble men may see and learn the noble acts of chivalry, the gentle and virtuous deeds, that some knights used in those days, by which they came to honour, and how they that were vicious were punished, and oft put to shame and rebuke." In true sympathy with the " boundless purpose " of the " most renowned Christian King, the first of the three most Christian and worthy, King Arthur," Caxton admonishes his readers " to take the good and honest acts in their remembrance and follow the same," and concludes with the advice—

" Do after the good and leave the evil, and it shall bring you unto good fame and renown. And for to pass the time, this book shall be pleasant to read on, but for to give faith and belief that all is true that is contained therein ye be at your own liberty. But all is written for our doctrine and for to beware that we fall not to vice nor sin, but to exercise and follow virtue, by the which we may come and attain to good fame and renown in this life, and after this short and transitory life to come unto everlasting bliss in heaven ; the which He grant us that reigneth in heaven the Blessed Trinity. Amen."

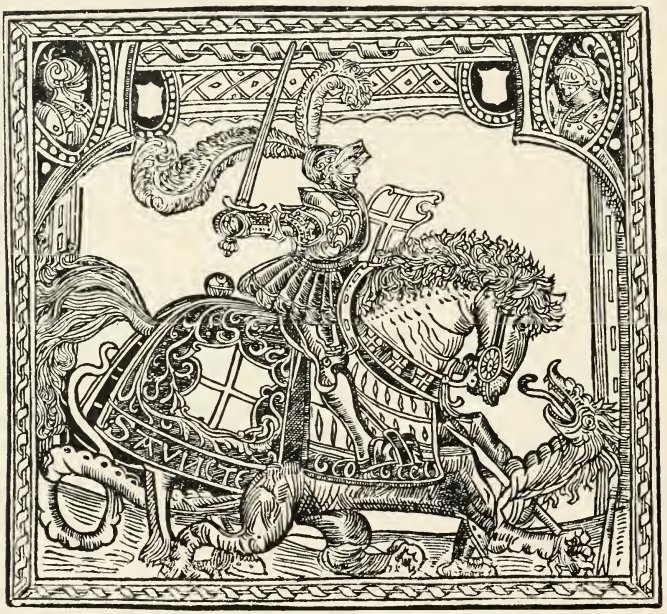
The laudatory terms in which Caxton speaks of King Arthur in his prologue, and the eagerness with which the nobles desire the publication of the Welsh romances may be attributed to the influence of the " most virtuous, as well as the most learned lady in the land," Margaret Beaufort, Countess of Richmond, the mother of Henry VII. " Caxton, as he worked at the printing press, in the Almonry which she founded, was under her protection," says Dean Stanley. From her first love Edmund Tudor, the youthful Lady Margaret had learned to love Celtic lore, a taste she continued to cultivate when early left a widow in Pembroke Castle, with a little Earl of five months old in her

arms whom she had to rear and to protect amidst all the horrors of the civil wars. "Margaret Richmond" lived, prayed, and planned for her beloved son Henry Tudor, the heir presumptive to the throne, whose proud boast it was, not to be descended from the Confessor or the Conqueror, but from Arthur and Llewellyn. In view of the possible survival of the ancient Celtic British element in the English monarchy, in the person of her son, the Lady Margaret (tradition says) commissioned the chivalrous Welsh Knight, Sir Thomas Malory, to collate the Bardic oral traditions[1] that had been for centuries the favourite theme of the minstrels, while his knowledge of Welsh enabled him to record the folklore so familiar and dear to the heart and imagination of every Cambro-Britain. Thus it is to "the last mediaeval Princess, she who was the instructress general of all the Princes of the Royal House" (Stanley), the Foundress of St. John's and Christ's Colleges, Cambridge, and the two first Divinity Chairs in either University, that we are indebted for the first English version of the Arthurian legends.

It has been thought probable that Henry Tudor, who spent fifteen years of his life an exile in Brittany, may have contributed to Malory's *Morte d'Arthur* those chapters mentioned in the text as "drawn from French into English," notably the tale of Sir Tristram. "L'isle de Tristan et d'Isoult" (the scene of Matthew Arnold's charming poem) is within easy distance of Vannes, the capital of the Morbihan, and Auray also, where a portion of King Arthur's Castle still remains standing. The records of Vannes prove, that after a period of honourable restraint, attended by guards and treated as a prince, the young Henry was arrested by the Duke of Bretagne at the request of Edward IV and confined in the Castle of Elven. The Bretons show the tower in which he was confined to this day. "It cannot be denied that Henry VII afterwards so cunning and worldly, was at this epoch imbued with all the dreamy romance natural to the studious and recluse life he had led in the prison tower of Elven, where the hours of recreation had no other amusement than stories of Arthur and Uther Pendragon" (Strickland). He

[1] Max Muller compares the twenty years' training of the Bards in accurate repetition of oral traditions to that given in the Brahmin schools of India at the present time.

had hitherto spent his days in Wales or Bretagne, both Celtic countries, speaking the same language and cherishing the same traditions. How dear these traditions and his Celtic lineage were to the founder of the Tudor dynasty we may judge from his tomb in Westminster Abbey "where intertwined with the emblems of the House of Lancaster are to be seen the Red Dragon of the last British King Cadwallader 'the dragon of the great



St. George, from Sixteenth Century Woodcut.
Frontispiece to Copland's illustrated copy of Malory's *Morte d'Arthur*.

Pendragonship' of Wales"—the fulfilment, in another sense than the old Welsh bards had meant, of their prediction that the progeny of Cadwallader "should reign again" (Stanley).

In an illustrated edition of Malory's *Morte d'Arthur*, printed by Wylliam Copland in 1557, on the title page is a woodcut of the Patron of the Order, St. George. This is interesting documentary evidence connecting the British King's "goodly fellow-

ship " with their patron, the Champion of Chivalry, St. George.

Before we bid farewell to the Arthurian Order, it will be of interest to go down to South Wales and trace the " material remains " of some of the characters mentioned in Malory's romance. Our first halt will be at Caermarthen, or Caer-Merdden, the birth-

The Prophet Merlin dictating his Prophecies to his Scribe.

place of Merlin, the wise man who gave his name to his native town, one of the oldest settlements in Wales—Merlin, the last of the Druid philosophers (that we hear of)—organizer of the Round Table—the great prophet of Britain—

> Who knew the range of all their arts,
> Had built the King his havens, ships and halls,
> Was also Bard, and knew the starry heavens ;
> The people called him Wizard.

The large barrow on the lofty height called "Merlin's Hill" outside the town is, according to tradition, Merlin's grave. A seat cut in the rock on the side of this hill commands the valley of the Towy, and here it is said Merlin sat while uttering his prophecies; the spot is still called the Welsh *Cader Merlin*, that is Merlin's Chair or Seat. In the meadow below the hill is an upright stone or menhir inscribed with ogam characters known as "Merlin's stone."

The fame however of Merlin as an historical character rests neither upon romance nor tradition, but upon his "prognostications" and "predictions," which certainly had a great and decisive effect in sustaining the spirit of the Britons to oppose the Saxon invaders. From Norman times to the Stuarts, Merlin's prophecies were consulted on the accession of every new sovereign to the English throne, as naturally as we consult an almanack to know when there is a new moon. There are several very fine black-letter copies in the Bodleian Library, Oxford, of Merlin's prophecies. From the frontispiece of one of these editions the quaint wood-cut on page 67 is taken, representing Merlin dictating to his scribe, "Maistre Tholomerer," who, we should notice, writes down the seer's utterances in *ogam* characters.

Within a few miles of Merlin's Hill, farther up the valley towards the haunted and mysterious "Black Mountains," is the royal demesne of Dynevor, where Gorsedds and Eisteddfods were held for centuries. Here we behold the object of our pilgrimage, the majestic ruins of Castle Cennig, perched like a Rhine Castle on the lofty summit of a limestone crag. This castle was built by Urien Rhegen, a Knight of the Round Table, the Ruler of Gower, whose name is one of those inscribed on the relic of the Order in Winchester Castle. Passing by many a spot connected with the Arthurian traditions we hasten westwards to visit the tombstone of "Sir Sagramore" in St. Dogmael's churchyard, Cardigan. We are able to identify his name written in Latin characters upon the face and spell out from this inscription the ogam on the weather-worn edge of the monument that marks the last resting place of one of the Knight-founders whose name, like that of Urien Rhegen, is immortalized on the Round Table at Winchester.

We have not yet finished with either King Arthur's Order of St. George, or even with the Round Table itself. On the eve of his departure to the Crusades, Richard I held a council in the Great Hall of Winchester Castle and, gathering his barons around Arthur's Round Table, delivered the kingdom into the hands of his favourite William Longchamp. Whether he told his followers at that time of his intention to refound the Order of St. George is not known. But it is a matter of history that owing to a supposed apparition of the Soldier-Martyr on the walls of Acre, Cœur de Lion believed that it was St. George who had given victory to his band of valiant knights whom he had distinguished from the other Crusaders by fastening "thonges of blew leather about their legges, being what they had in readiness by means of which, being minded of their future glory, they might be stirred up to behave themselves bravely and valiantly." King Richard vowed to refound the old British order and make those of his followers "Companions" of St. George who succeeded in the desperate attempt to scale the walls of the city. The cry "For St. George" roused the aspiring Crusaders to fresh energy, and the doughty deeds of the "Victorious One" rose before their imagination as they advanced under the banner bearing his device, a red cross on a white ground, now first used by King Richard I as the British ensign. "From this time," states the chronicle, "all soldiers entering battaile, assault, skirmish, and other action of arms, shall have their common word and cry—'Saint George Forward!' or 'Upon them Saint George!'" "'By St. George' as the English say," remarks Froissart, "was an ordinary oath;" and the name of our Patron Saint is not unfamiliar to us even to-day in the exclamation "By George."

As a thankoffering for victory over the Moslems King Richard set about rebuilding Constantine's Church at Lydda over the tomb of St. George (the patron and protector of England), "the ever-green green one." He replaced the original structure by an edifice 200 feet long by 250 feet wide, the beauty of which may be imagined from its ruined apse shown in the photograph.[1] Cœur

[1] The arch of the south aisle of this twelfth century church is particularly fine and striking from the material of which it is constructed, a rich yellow rock cut from the quarries on the road to Jerusalem. It takes a good polish and is very hard and durable.

de Lion never lived to return to England, and it was left to Edward III to carry out his predecessor's scheme for refounding the old British order.

From Cœur de Lion's time to the sixteenth century the Red Cross of St. George was borne as a badge over the armour of an English soldier. Richard II, son of the Black Prince, and the last of the Plantagenet Kings, made a hostile invasion into Scotland in the year 1388, and before the armies set out on the expedition a Royal Order was issued ordaining—

"That every man of what estate, condition, or nation he may be of, so that he be of our party, bear a sign of the arms of St. George both before and behind, so that if he be slain or wounded to death, he that hath so done shall not be put to death for default of the Cross which he lacketh. And that no enemy do bear the same token or Cross of St. George, notwithstanding if he be prisoner, upon pain of death."

About a quarter of a century afterwards, Henry V, upon making preparation for war against France, issued a similar order ordaining that every English soldier should be distinguished by wearing the Red Cross of St. George upon his armour, and in the great victory of Agincourt, 1415, our soldiers wore the National Red Cross and fought under the banner of St. George.

Edward I revived the tournament and jousts which had fallen into abeyance until his time, and his Round Table at Kenilworth with a hundred ladies and knights clad all in silk, renewed the glories of the British Arthur's Court. Following Cœur de Lion's precedent, the Crusader King on the eve of his departure assembled his knights in council round the massive table, and for its better preservation ordered an iron tyre to be put round about the British King's Round Table, and further commanded it should be placed in the gable of the Great Hall of Winchester Castle, for a permanent memorial of those days of chivalry. There it remains to-day.

And now we come to the consideration of the last and most important of the Institutions established to commemorate the merits of our Patron Saint, namely Edward III's Order of St. George and the Garter, modelled on the lines of King Arthur's Fraternity, and with Richard I's "blue thonges" adopted as the badge of the "Most Honourable Order of Chivalry in Europe."

The ruined Apse of Richard Cœur de Lion's Church at Lydda. From photograph made in 1875 by Palestine Exploration Society.

It appears that the inspiration to refound Arthur's Order came to the romantic Edward Plantagenet while he was still in his teens. Shortly after his marriage the King, in company with his young bride Philippa, visited Glastonbury, the most sacred, the most venerated, and the wealthiest abbey in the kingdom, the Westminster Abbey of British Princes and Celtic Saints, where, according to popular belief, the very elements paid silent tribute to the sanctity of the spot. Here in the heart of Arthurian legend and tradition the King and Queen were shown by the Abbot the bones of the British hero-king, which Edward I had caused to be removed from the burial ground outside the south porch, and placed in a richly painted chest in front of the High Altar of the superb Abbey; in the same manner as his predecessors Henry II and the Crusader Edward had been shown the remains of the renowned Celtic monarch, so now the Abbot, in person, opened the chest and displayed to his royal visitors the relics of the warrior-king, the founder of noble chivalry in Britain. Froissart relates the result of this visit:

"Edward King of England at this time resolved to rebuild the Great Castle at Windsor, formerly built and founded by King Arthur, and where was first set up and established the Noble Round Table from which so many valliant men have issued forth to perform feats of arms and prowess throughout the world."

In 1344 the Round Tower enclosing the British Table-mound was begun. On the traditional spot where King Arthur and his knights had held their Whitsuntide festivities, and where as Chaucer tells us "Arthur built his castle," Edward of Windsor ordained the Knights of the Garter should assemble to keep the feast of their patron Saint George. Hostilities with France breaking out, the work for a while came to a standstill, and it was not till the close of the campaign, in 1347, that the building of the Round Tower was proceeded with, "in all haste," we are told, "with chalk faced with stone from Wheatly." At the height of human prosperity, Edward and Philippa on their return from the Continent, before settling down in the King's favourite residence—his birth-place Windsor Castle—the King and Queen spent a month in the royal castle at Winchester, where, amidst public rejoicings on a grand scale, the victories of Crecy and Calais were celebrated in the old capital. In the employ of the

High Sheriff and Constable of the Castle at this time was William of Wykeham, acting as secretary to his patron, and major-domo of his household. The residence of the Court taxed to the utmost the limited accommodation of the fortress and Wykeham's gift for organizing now became manifest; the festivities passed off with unusual smoothness and success, and the young secretary's obliging manners and good looks made him a general favourite with the court. No doubt the Warrior-King, with a soldier's eye for order and discipline, as he sat at the banqueting table on the dais (immediately under the Round Table in the gable) noticed the active young man as he moved about the Great Hall attending to every one and everything. His biographer Moberly tells us Bishop Edington wishing to do his sovereign a service, knowing Wykeham's versatile genius and his worth as an architect, for he was then employing him on the west front of the cathedral, recommended him to the King. Wykeham returned in the royal suite to Windsor and for the next twenty years[1] (1347–67) devoted his "prodigious industry and his remarkable talents to the organization of the new Order, and the erection of the Chapel Round Tower, and Collegiate buildings, with the spoils of the French conquests; these finished in ten years' time, the upper ward of the Castle was then erected with the ransoms of the Kings of France and Scotland.

Edward III attributed his victory at Sluys, the first great naval battle won against the French by an English fleet, to his appeal to St. George. The King, delighting in British traditions, when war with France was declared, caused a special standard to be made bearing the device of a "burning dragon" made of red silk adorned and beaten with very broad lines of gold and bordered about with gold and vermilion. This magnificent ensign was raised for the first time at Crecy; the King himself giving the signal for attack, with Cœur de Lion's famous battle cry, "By the help of God and St. George," which he considered had before brought him good fortune. Reminding his gallant followers as they went into action of the "blue thonges" that the Crusader King had bound about the "legges" of his

[1] When Wykeham next visited Winchester it was for his institution as Bishop in the cathedral. He was then holding the office of Lord Chancellor.

knights, Edward III declared that if the day were theirs he would carry out King Richard's intention of restoring King Arthur's fraternity and adopt a blue garter as the badge of the "New Order." The chronicle relates how that King Edward believed it was by the special invocation of St. George that he was victorious at Crecy "which after calling to mind he founded in his honour a Chapel in the Castle of Windsor."

Our forefathers brought religion to bear on every action of their lives, and the Chapel of the Order was the chief feature of Edward III's foundation. Assured that St. George's influence as the champion of chivalry was established, the Soldier-King appears in his new Order to have been desirous of commemorating the merits of the Patron Saint as the champion of religious liberty. Whether or no it was the Soldier-Martyr's example that inspired the chivalrous monarch, it is certain that "all through his reign Edward III was heading the national Church in resisting the encroaching claims of the Roman see" (Moberly). Naturally therefore, the first step the royal founder took was to secure religious liberty for his fraternity, by obtaining from Pope Clement VI (1348) a papal bull declaring the Chapel of St. George a *free* chapel,[1] i.e. *free* of papal control and jurisdiction. The Sovereign—the head of the Order, and the Bishop of Winchester, the prelate, nominated the dean and canons, with appeal to the Visitor, the Lord Chancellor. On accepting office in St. George's Free Chapel the clergy were bound by the statutes to sever any connexion they may have previously held with any other religious community. The same rule held good for the lay-vicars and choristers. The College of St. George, the "machinery" of the Order, was governed by fifty-four original statutes which have preserved the integrity of its constitution intact to the present time. Although the Windsor treasury was the richest in the kingdom, from the annual "offerings and

[1] Edward III obtained at the same time a papal bull for his twin foundation of St. Stephen's, Westminster; the Chapel of St. Stephen's is mentioned in the papal bull as a *free* chapel, like that of St. George's, Windsor. Dean and canons were appointed (much to the wrath of Abbot Littlington). As no history has been written on the foundation of St. Stephen's, it is extremely difficult to find details, but there appear to have been statutes for the College of St. Stephen's as of St. George. Wykeham was a canon of St. Stephen's, Westminster.

oblations" of the Knights of St. George, so admirable was the organization of Edward III's College that this wealthy foundation passed unscathed through the throes of the Reformation with its treasury unrobbed and endowments unmolested.

It is of special interest in the history of the English Church to trace in the royal foundation of St. George's College Chapel the prototype of the organization of our post-Reformation cathedral bodies. Every member of the College was paid a fixed salary monthly from the King's treasury. Separate dwellings were provided for their residence within the castle precincts. A precentor was appointed, "one of the said 13 Vicars who shall be more learned than the rest in Grammer and Singing and able to deliver and teach them to others." "For ye children of ye Quire" a schoolmaster was paid to instruct them in grammar. "The Children's diett" was defrayed from the royal treasury. The picturesque semicircle of red brick and timber buildings known as the "Horseshoe Cloisters" situated to the west of St. George's Chapel were erected about the same time as the Chapel for the accommodation of the lay-clerks and "Ye children of ye Quire." These dwellings are still in use; and from existing work we are informed by Wykeham's successor, the present architect, Mr. Nutt, that "Sir Gilbert Scott developed from two old Edwardian houses in the Horseshoe Cloisters a most lovely Choristers' School." The woodwork surmounts the range of buildings in the form of open battlements and the interior has a covered way or cloister walk running along the whole, which is shaped roughly in the form of the heraldic fetterlock, a favourite emblem of Edward of Windsor's, bestowed by the royal founder upon his son, the Duke of York.

The duties of a cathedral verger were anticipated in those of the usher ordained and appointed by the warden or dean of the College "who in Chapel and procession and other solemnities shall, with a silver verge, go before them according as they think fit to appoint for the decent state of themselves and the sayd College." If any member below the degree of a canon were found to be a "backbiter" or "sower of discord," he was first warned, the second time fined, and on the third occasion dismissed. Thus was the motto of the order "Honi soit qui mal y pense" (Evil be to him that evil thinks) practically made the rule of

life for the humblest member of Edward III's fraternity. An old writer remarks—

"This is a very great and lordly motto, marking the utmost point and acme of honour, which is not merely in doing no evil, but in thinking none; and teaching that the first—as indeed the last—nobility of education is in the rule over our thoughts."

A contemporary chronicler writes—"These forms and ceremonies anciently set forth by Edward III were not the invention of Priests alone but of the most illustrious princes, chiefly nobility, all who were thoro' faithful Christians, so that it must be a very wicked and un-Christian thought for any to imagine that the Divine Spirit was not with them in the work. Nor did the King introduce bare worship only, but with Holy David adapted it to proper instruments of musick and a vocal choir on each side, that this symphony of voices might agree with the harmony which is above, while in the meantime the soul by these means might be rejoiced, enlivened and exalted."

Edward III ordained that a considerable part of the ceremonial connected with his New Order should centre as in old days on the British Table-mound, within the walls of the Round Tower, left unroofed with an open space in the centre called the "Court" (from the British côr or circle). The Plantagenet King's Round Table differed from the original inasmuch as it was placed on trestles under a lean-to roof fixed to the inside walls of the Round Tower; the Knights sat in a circle with their backs to the wall facing the centre of the court. Some of the solid oak uprights which supported the mediaeval roof still remain *in situ*.

Here in the open court the Sovereign of the Order assembled his Knights on the eve of the Festival of the Fraternity. Here on the morrow—St. George's Day, the patron saint—the great Banquet was held, and here on the third day of the festivities the King and his knights took leave of one another. The first part of the solemnities consisted of a procession from the Round Tower to St. George's Chapel, the Sovereign of the Order and the Knight-Companions walking bare-headed in their "liverie." Entering the chapel, every Knight having first made his bow to the "auter" (altar) and his "due" (i.e. bow to the King's stall) "each entered his stall, and every one of them shall have

his banner, sword, with helm and crest over his stall." After vespers the "Companye, the Soverain and Knights," advanced in order to the Altar preceded by the Usher and Garter, and made their offering of gold and silver in conformity with the Statutes; the fines of the absent Companions were also presented. At the conclusion of vespers the Fraternity returned in procession as they came to the Round Tower where supper was served. The Knights were bound not to remove their "blew mantelle" for "sopper tyll the voyde be don." Every Companion was enjoined to wear his mantle from the hour of the first vespers on the Eve until the second vespers on the morrow of St. George, wheresoever he might be "whether in the country or withoute." No Knight might enter the Round Tower or St. George's Chapel or assist at a Chapel of the Order without wearing his "Liverie."

An old Chronicler tells us that Edward III had not forgotten his visit to Glastonbury; on the institution of the Order instructions were given by the "Kinge's Highness" to Sir Gilbert Talbot and to—

"Th' Abbot of Glastonbury conteynge the forme and manner how they shall use themselves in the deliverance of that Noble Order of the Garter and the ornaments thereto belonging. After the Recommendations and presentations of the Kinge's lettres, first the said Abbot of Glastonburye shall make a briefe oracion, wherein he shall not only touche the Laudes of the Most Noble Order of the Garter and of the Kinge's Highness as sovereigns of the same, but also declare the great vertues and notable deedes of the Noble Knight hymself. Sir Gilbert Talbot shall deliver the Garter to hym and cause the same in good and honourable manner to be put abowte his legge and the said Abbot of Glastonburye saying audablye certain words of presentation."

It was like the inauguration of a reign of romance when, at the altar of the newly built chapel of the Order, five and twenty of the best knights of England, headed by their gallant Sovereign, offered their arms to God and solemnly consecrated themselves to His service on St. George's Day, April 23, 1350. The King's invitation had been largely accepted, for Edward's scheme appeared to all men, says Froissart, "highly honourable and capable of increasing love and friendship, so there were tournaments and most quaint shews and devices."

The opening religious ceremony Dean Hook graphically describes in his *Lives of the Archbishops*.

"At the great west door of St. George's Chapel, the Primate of all England, in full pontificals, and wearing the pall, was standing to receive the Sovereign and the 25 Knight Companions who in solemn procession had issued forth in grand array, bareheaded, from the Round Tower. The Archbishop there pronounced that blessing to the Institution which still attaches to the Order, and announced, what was inserted in the ordinance of the Order, that everything was ordained to remind the Knights of their being Christian men engaged to maintain, wherever they may be, the cause of Christ. The Garter was to represent the importance of unity among the Knights, and each Knight was to bind it on his knee to be warned that in battle he should never fly. The motto was to suggest to them that nothing unseemly was to be done by a Knight, while the image of St. George was to instigate him to the acts of a hero. His purple robe indicated that the Knight was the equal of Kings, the collar, always of the same weight and with the same number of links, was a witness of the bond of faith, of peace, of unity. They were called Companions of the Order to declare their readiness in peace and war to act as brethren and with one accord. The Archbishop proceeded to the altar; there he celebrated High Mass, and the King with the Knights received the Holy Communion, devoting themselves to the service of God and the maintenance of truth and the resistance of all wrong-doers."

On the morning of St. George's Day the Sovereign and Knight Companions again assembled in the open court of the Round Tower and, as on the preceding evening, the Fraternity entered St. George's Chapel by the west doors where they heard mass, and renewed their vows. The service concluded with the induction of any new Knight to his stall and the administration of the solemn oath. Then followed the grand banquet, an important feature of the festival. The Queen and the noblest ladies of the land now joined the Knights, "for," says the Chronicler, "the proudest title in the days of Chivalry whether of King or of humblest Esquire, was that of a trew gentilman and the first obligation of 'gentilness' was to manifest to women, on every occasion and in every possible manner, tenderness, duty,

kindness, and protection." It was from this feeling he goes on to say "Ladies were invited to honour the Order of St. George and the Garter, by becoming members of the Fraternity, wearing its habit and attending its festivities."

At the solemn Chapter held after the Banquet, "about 4 o'clock of the afternoon but sometimes not till 5 on account of the dinner," the Registrar of the Order, the Dean or Custos, then "took the Registers" of which he was custodian. It is of great interest that these have come down without a break from the day of the foundation to the present time. If any one or more of the twenty-five stalls were vacant the Sovereign and Knights proceeded to elect a Companion; after which the general business of the Fraternity was transacted and the lists of the Knights (called the Windsor Tables [1]) made out to be placed in the chapel of the Order either side the choir. In every respect as to place and precedency the Sovereign and Knight Companions left the Chapter House and attended second vespers (evensong) in the chapel.

On the morrow of St. George's Day the Knights were all required to attend chapel in black gowns under their mantles to "Heare Masse of Requiem which should be solemneyely sung for the Sowyles of the Feloweys that have been deceased and of all crysten peple and that all the companye be there without some of them be lette Reasonably or Els that he have lycense of the Souverain." But it was not till 1361, on the eleventh celebration of the festival of the Order, that *black* gowns were ordained to be worn over the surcoat of sanguine as a mark of respect to Foxley, the Constable, who had shortly before died of plague at the Castle.

The Knight's "Achievements" over the stalls had a meaning as significant as the dress, part of the "paraphernalia" as it is called. The helmet of steadfastness, the gorget the sign of obedience, for as the gorget went about the neck, protecting it from wounds, so the virtue of obedience kept a Knight within the commands of his sovereign and the Order of Chivalry, and

[1] Haylen describes the Windsor Tables, the lists of Knight Founders and their successors to the stalls which were numbered as a "Monument almost eaten out with time then placed in the Choir of Windsor either side one." Ashmole tells us in his time, these Tables had been "removed, stolen or entirely perished."

the sword, the most sacred of all, fashioned in the likeness of a cross to signify the death of Christ and that the Knight ought to destroy the enemies of religion by the sword. These "Achievements" were taken down on the decease of the Knight, to be replaced by those of him who, after having been nominated by the Sovereign, had been duly elected in a chapter of the Order. If a Knight was guilty of treason, he was "degraded," and his achievements removed from over his stalls. The saddest instance of this rule being carried out was when Edward of York, after the battle of Tewkesbury, and the murder of the gallant young Prince Edward of Wales, sent messengers in all haste to Windsor to remove King Henry VI's "Achievements," which the usurper replaced with his own, and all the Lancastrian nobles' "Achievements" he had taken down and "spurned through the West Doors of the Chapel into the castle ditch." The unhappy King (whose home Windsor had been for forty years) with his legs tied under his horse's flanks, and accompanied only by his loyal secretary, Dean Oliver King (treated in the same ignominious fashion), were taken to the Tower. The next day it was publicly announced the King was dead. Dr. King remained a prisoner until the following spring, when Edward IV, desirous to recompense his Yorkist nobles by promoting them to the vacant stalls, released the Dean, the Registrar of the Order, so that the ceremony of installation on St. George's Day might be carried out according to precedent.

In complete accordance with the spirit of chivalry "essentially opposed to the desire of enjoyment whilst its companions are suffering hardships," Edward III ordained that every Knight Companion of St. George should be called upon to nominate and contribute to the maintenance of twenty-five poor knights who had been in misfortune and who in old age had fallen on evil days, and were weak in body, indigent and decayed; the "Poor Knights" originally had all received the honour of knighthood. These aged gentlemen, the "Knights of Windsor," had appointed them robes of scarlet cloth with a small escutcheon of St. George upon the shoulders and were required daily to offer prayers for the Order in St. George's Chapel. The collegiate buildings occupied by them Parker notices as some of the finest examples of mediaeval domestic architecture extant.

King Edward III, by a very happy arrangement, kept up the sixth century associations of King Arthur's Round Table with Winchester by appointing the Bishop of Winchester Prelate of the Order—an office the Bishops of Winchester hold to this day. It was the duty of the Prelate, while the investiture with the mantle is performing, to pronounce the following admonition to the Knight about to be installed. "Receive this Robe of Heavenly colour, the Liverey of this most excellent Order in augmentation of thine honour—ennobled with the shield and red cross of our Lord, by whose power thou mayst safely pierce troops of thine enemies, and be over them ever victorious and being in this temporal welfare glorious in egregious and heroic actions thou mayst obtain eternal and triumphant joy." On the left shoulder of the mantle was worn the shield of St. George, a red cross on a white ground (the most ancient cross used in heraldry) embroidered on a roundel encircled by the garter.

In the wardrobe accounts, kept with extraordinary care in the Middle Ages, we find that the blue mantle made for the founder and the Knight-Companions against the first festival of the Order was of fine woollen cloth rather than richer material, to the end that a reputation might be given to that home-bred and native commodity. The origin of the blue mantle is thought to have been derived from the Prophet Ezekiel's description of the Assyrian captains and rulers clothed with blue, all desirable young men, horsemen, riding upon horses (Ezekiel xxv. 6).

The Statutes and Ordinances of the College of St. George bear date 1351, a twelvemonth later than the Pope's bull. And that the Rules or Statutes existed immediately upon or very soon after the establishment of the College and the Fraternity is certain, and also that a seal of the Order existed as early as 1353 because messengers were paid before Michaelmas in that year for conveying letters summoning the Knights of the Order of St. George to Windsor which were sealed with the seal of St. George.

The old "Lion Edward" (so called from Leo being in the ascendant at the time of his birth as shown in the King's horoscope on a painted glass fourteenth century quarry in St. George's Chapel near the Royal Closet) and his noble Queen, the most splendid figures of chivalry, presented a spectacle such as had never before been witnessed in Europe. The chroniclers describe

the splendour of the Court, at which Philippa of Hainault presided, apparelled in a dress which cost £500 (£10,000 of our money). They tell us of the squires, pages, and yeomen in their rich liveries, attendant upon the noble dames, of heralds and pursuivants running to and fro, their gorgeous coats sparkling in the sun. The King appeared in the lists with a white swan upon his shield. His son in splendid armour rode by his side. We are told of the knightly dexterity with which the horses were made to pace round the arena before the combatants arranged themselves in two parties for the conflict. We are left to imagine the sound of the trumpet, the charge and the shivering of lances, the shouts of the people and the fair faces looking down from the turrets upon the spirit-stirring spectacle.

Stowe's account of the opening festivities of the Order shows that chivalrous care of the weaker sex is not of modern growth.

"The excellent Queen at this appearance was splendidly arrayed with beautiful ladies, eminent in honour of birth and gracefulness and beauty of their clothing and dress. For heretofore where tournaments, entertainments and public shows were made in which men of nobility and valour shewed their strength and prowess, the Queen, ladies and other women of illustrious birth, with ancient Knights, and some chosen Heralds, were wont to be, and as it was supposed that they ought to be present as proper guides to see, discern and to challenge, allot by speech, nod, discourse, or otherwise promote the matter in hand, to encourage and stir up bravery by their words and deeds. Heralds were placed with and joined to them, that they might be able to judge with more skilfulness and exactness, and that the Heralds according to their duty and office should understand that the weak and tender sex was committed to their charge and protection, and that they were to defend female modesty from all dishonour and reproach."

In 1358, another festival was held, in some respects eclipsing even the inauguration festival. Proclamations were made as before, inviting knights and esquires from all countries to general jousts, and £200 were paid to Queen Philippa for her apparel on the occasion. Messengers were sent to various parts of England commanding the attendance of many lords and ladies, and besides John, King of France (who had been

taken prisoner at Poitiers, and who is said to have scornfully remarked alluding to the poverty of the Royal Exchequer, "that he never saw so Royal a Feast and so costly made with tallies [1] of wood, without paying of gold and silver.") The Duke of Brabant, the King and Queen of Scotland, and numerous ladies and other illustrious individuals were present. One writer says it was for the diversion of the two royal prisoners, John, King of France, and David, King of Scotland, that this "extra-ordinary" grand festival was held. The captive kings of France and Scotland were invited as guests to the Banquet in the Round Tower, and sat one on either side of King Edward. King John and King David tilted at the Lists. After the festival was over Edward placed John in irksome captivity and prepared for the re-invasion of France.

As the British King Arthur had chosen his glorious company from the "flower of men" so we learn from Chaucer, the poet laureate of Edward III's Court, the high moral character borne by the Knight Founders of the Order of St. George.

> Eke there be Knightes old of the Garter
> That in their times did right worthily,
> And the honour they did to the Sauvir,
> Is for it they have their laud wholly,
> Their triumph eke and martial glory.
> Which unto them is more perfit riches
> Than any might imagine can or gesse;
> For one lefe given of that noble tre
> To any Knight that hath done worthily,
> An it be done so as it ought to be
> Is more honour than any thing erthly.

[1] Tallies were wooden notched sticks by which all public and private accounts were formerly kept. The disastrous fire of 1836 that destroyed St. Stephen's Chapel and Houses of Parliament was occasioned by the burning of the tallies which had accumulated in the cellars of the House for centuries. The caretaker had been ordered to burn these as the simplest way of getting rid of them. Day by day they were put into the flues of the heating apparatus. The hot embers were gradually pushed farther and farther back with the result that in a few hours after the outbreak of the fire the historic pile was a heap of ashes. These facts were told the writer by the daughter of Mr. Rickman (Clerk of the House of Commons), an aged and accomplished lady, Mrs. Lefroy, an *eye-witness*. Her water-colour drawings of the magnificent spectacle of the conflagration from her father's boat, which had removed the family to the opposite bank of the river for safety, are worthy of preservation among the national archives.

Three hundred years later Shakespeare's lines in *Henry VI* (Act 5 Scene I) show that this high principle and code of knightly honour was maintained.

TALBOT.

When first this Order was ordained, my Lords,
Knights of the Garter were of noble birth,
Valiant and virtuous, full of haughty courage
Such as were grown to credit by the wars,
Not fearing death, nor shrinking from distress,
But always resolute in most extremes.

The armorial bearings of the Knight Companion on a copper gilt plate were affixed to the panelling at the back of his stall when he was inducted, and a special stall set apart for his sole use in the College chapel. His name and the number of his stall were entered by the dean or registrar in the Registers. Mr. St. John Hope in his most splendid book upon the Garter Plates writes—" In point of date this great series of Garter Plates extends over a period of more than 500 years ; and, despite the vicissitudes of time and the constant risk of loss and damage, there still remain nearly 600 of these Memorials, or about 72 per cent. of the possible number." Ten of the original Garter Plates of the Heroes of Crecy are still to be seen in St. George's Chapel on the stalls they were the first to occupy.[1]

In the vestry of the Royal Chapel of St. George is a most interesting portrait of the founder, Edward III. Upon the frame is a Latin inscription which translated runs thus—

" Edward the Third, the unconquerable King of England Founder of this Chapel, and of the ' Most Noble Order of the Garter.' "

We should notice the King's sword thrust through two crowns —with the one on his head we have a third, reminding us of a similar example, viz., the British King Coel's arms at Colchester. On the wall alongside the painting is the founder's great sword

[1] A pathetic interest attaches to two of the Garter Plates illustrated in St. John Hope's book : those of the Baby Knights, Edward, Prince of Wales, aged five, and Richard Duke of York, aged two ; the infant sons of Edward IV (the Princes afterwards murdered in the Tower), who, by their royal father's express desire, had been elected by the Sovereign and Knights in chapter, and placed in their respective stalls, St. George's Day, 1475.

Edward III, Founder of the Most Noble Order of the Garter.

From original portrait in the Vestry (formerly the Chapter House of the Order) of St. George's Chapel, Windsor.
(By permission of the Very Rev. The Dean of Windsor, Registrar of the Order.)

of state. In this chamber, the chapters of the Knights are said to have been held until after the Reformation. The beautiful vaulting of the entrance into the old chapter house from the cloisters is considered by Sir Gilbert Scott the "gem" of the great master-builder Wykeham's work at Windsor Castle.

The above summary of institutions whose origin may be traced to the influence and example of St. George would be incomplete if we omitted to mention the lowly born William of Wykeham's beneficent foundations for the education of the "poor and needy" of the middle classes. The young secretary's twenty years' work at Windsor, employed in building Edward III's College, and organizing the Order of St. George, had necessarily made him thoroughly acquainted with the high ideals and aspirations of the original Society. These ideals the "Father of Public Schools" embodied in his famous statutes for his colleges at Oxford and Winchester, statutes copied by Henry VI for Eton, and adopted as the model of all public schools. In this magnificent code, no course of study for the intellectual development of his "70 poor scholars" was laid down by the founder, but he gives the minutest directions for the preservation of corporate unity, and the moral culture of truth, honour and self-reliance. Wykeham's scholars, like the Knights of the Round Table and the Knights of the Garter, were solemnly sworn (so soon as they attained to years of discretion) loyally to maintain the honour of their school and college. Thus the ancient laws of chivalry were no longer confined to a few chosen leaders of noble birth, but they became the actual foundations on which the great fabric of national education has been reared. Among the very few of the Chancellor-Bishop's words that have been preserved to us, there is a simple saying often in his mouth which shows how deeply graven in Wykeham's heart was the feeling which his motto, "manners make the man," expressed. "There can be no true dignity," he was wont to say, "where there is no high principle." His own life and example justified his words, and proved that true courtesy is only the expression of good principle and unselfish aims and conduct in the daily usages of life.

Since manners are not idle but the fruit of loyal nature and of noble mind.

PART III

Celebrated Knights of St. George from the Sixteenth to Twentieth Century

PART III

Celebrated Knights of St. George from the Sixteenth to Twentieth Century

"There was no vow a man could take then, that a man must not take now; every man has still his Camelot and his King, still has to prove his courage and his strength to all men. . . . And . . . after he has proved those he has as his last, highest act of service in the world, to lay them all down, give them all up, for the sake of his spirit."

The Choir Invisible, J. L. Allen.

THE most illustrious British Knight of St. George, to whose loyalty and valour Henry Tudor owed his throne and his life, was the Welshman, Rhys ap Thomas, the lord of Carew Castle, Pembrokeshire. On the bloodstained field of Bosworth, surrounded by the bodies of friends and foes, and with the corpse of the King he had slain hard by, Rhys ap Thomas received the reward his services had certainly merited. Sir Rhys rose up a Knight-Bannaret, devoted to the service of the new King of England for whom he had risked his head.

His final achievement was the capture of Perkyn Warbeck. For his signal services in capturing the impostor, Sir Rhys was invested with the Order of the Garter by his grateful Sovereign in the year 1505. It is said he was given the choice of an earldom, Pembroke or Essex, or the Garter, and that he chose the latter. When reminded that an earldom would ennoble his descendants he replied "that his profession was arms, and that the greatest honour that could be conferred on a soldier was knighthood; as for his son and his son's son and the rest of his posterity, if they were ambitious of further advancement, his desire was for their more glory they should sweat for the same, as he had done."

The splendid ceremony of the Welshman's installation in St. George's Chapel was the same in every particular as those

which preceded it ; but what was unusual on this occasion was the fact of this great honour being bestowed on a commoner. Henry gave his knight more substantial proof of his gratitude than barren honours, even the highest, conferring on him two estates, so that Sir Rhys was now one of the wealthiest commoners in the kingdom.

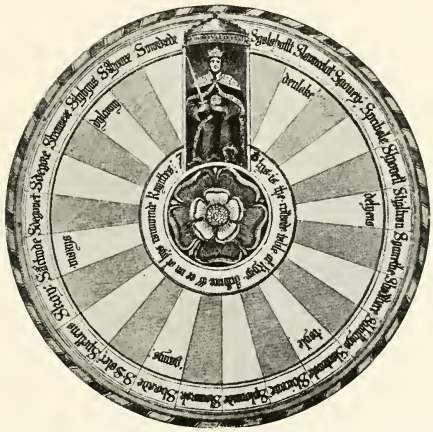
The most interesting foreign potentate elected and installed a Knight of St. George in Tudor times was Maximilian I, Emperor of Germany, in 1502. He was in his own right Archduke of Austria, Duke of Styria, Carinthia and Carniola, and Count of Tyrol ; he had lands also in Swabia and Elsass. As guardian to his son Philip, he ruled the Low Countries and the County of Burgundy. " Der letze Ritter," the *Last of the Knights*, as he is called in the Fatherland, was eager and restless, fond of war and adventure, a personification of chivalry, the hero of the " Orlando Furioso " and " Teuerdank the Adventurer," a metrical biography. Cheerful and lively, full of conversational talent and wit, he was a hero of the minstrels, who loved to celebrate his praises in their songs of chivalry—

. . . . In the old heroic days,
Sat the poet Melchior singing Kaiser Maximilian's praise.

He formed great schemes, ruled his hereditary lands with great vigour, and endeavoured to set up justice ; the tribunal he established became a court of appeal for the whole of Germany. But what is of most importance to Englishmen is his ardent admiration for the " First of the Knights," Arthur of Britain, who is represented in bronze amongst seven other heroes, standing around his splendid cenotaph at Innspruck, one of the most magnificent monuments of its kind in Europe. This is the sole statue known of the British King : we should notice the " Dragon of the Great Pendragonship " embossed on the King's armour, his heroic bearing and his noble face. As a return to the English Monarch for admitting him to the highest order of chivalry in the world, the Last of the Knights has decorated his Celtic hero with the " Toison d'Or," the Golden Fleece, which he bestowed on Henry VII on the occasion of his son Philip's investiture as a Knight of St. George (*see* frontispiece).

Charles V's interest in King Arthur and the Round Table

traditions, aroused to enthusiasm by the impressive functions held in St. George's Chapel and the Windsor Round Tower, in which he had taken part on his installation, St. George's Day 1522, led to Henry VIII, in company with his illustrious guest, spending a week at Winchester Castle in order that the King-Emperor might behold the British King Arthur's original Round Table in the gable of the Great Hall of England's old Parliament house. It was on this occasion that the Tudor monarch ordered this ancient relic of chivalry to be painted and decorated as we see it to-day, in green and white (green being the colour of the



The Round Table in Winchester Hall, as decorated by Henry VIII.

livery of the British Order), and the names of the first Knights of St. George inscribed on the margin—names which we are able to identify with the history of chivalry defined on the walls in the King's Robing Room, Palace of Westminster.

Perhaps it was to commemorate his kinship with the ancient royal family of Wales that Henry VIII as Sovereign of the Order had himself pourtrayed on the Round Table. The Red Rose in the centre may be intended to represent either the Tudor rose or the badge of St. George, possibly the union of the Rose of England with the Rose of Sharon!

At the present time, when Field-Marshal Lord Roberts,

himself a Knight of the Most Noble Order of St. George and the Garter, is taking such an active interest in the organization of the Volunteer forces of the country, it is of special interest to find that Henry VIII established a company of archers under the title of the Fraternity of St. George, who were authorized to "exercise shooting at all manner of marks and butts . . . as well in the city and suburbs and in all other places." Whilst keeping his court at Windsor, Henry caused various matches to be made in which many of the principal archers of the day were engaged. When these had all shot, and some so well that nothing better could possibly have been anticipated, the King noticed one, Barlow, a member of his bodyguard who had yet to shoot. "Win them," cried he, "and thou shalt be Duke over all Archers." Barlow did win them, by surpassing the best of the previous shots; and the King, having commended him for his skill, on learning that he resided in Shoreditch, named him Duke of that place. The dukedom was, it appears, hereditary, and an annual show preserved the memory of the event. So late as 1583 we find this show kept up with extraordinary magnificence.

There was a Prince Arthur at the head of another band of archers, who held their meeting at Mile End. Coming one day to see their performances the King was so pleased that he took them under his direct patronage, and confirmed by charter their "famous order of Knights of Prince Arthur's Round Table or Society, and from that time, when ever he saw a good Archer indeed," he chose him and ordained such a one for a knight of the same.

The Monarch himself was a first-rate shot, but on occasions he appears to have lost, as would seem from an interesting entry in the Domestic Rolls of the period:

"To Geo: Coton, for 6 shots lost by the King to him at Totehill, at 6*s*. 8*d*. the shot, March 23. . . . To Geo. Gifford for money won of the King at Totehill at Shooting 12*s*. 6*d*. . . . To the 3 Cotons, for 3 sets which the King lost to them in Greenwich Park."

It would appear, from Raike's *History of the Honourable Artillery Company*, that Henry VIII was the first who incorporated that body, in 1537, by a royal charter, under the title of "The Guild or Fraternity of St. George."

Whether this may be taken to be the origin of the Honourable Artillery Company it is now impossible to say, but that a band or society of armed citizens existed long previous to the incorporation of the "*Guild of St. George*" by royal charter in 1537, there is very little doubt. The principal privileges accorded to members of the Honourable Artillery Company were :—

1. To choose and admit their own members.
2. To choose and elect amongst themselves, every year, four Under Masters and Rulers, to oversee and govern the Fraternity.
3. They were empowered to use a common seal and to make laws and regulations for the good government of the Fraternity.
4. They were granted licence to use and shoot with the long-bows, crossbows, and hand-guns, both in London and the suburbs, and all other parts of the realm of England, Ireland, Calais and Wales.
5. No other Fraternity or Guild could be formed in any part of the realm, unless licensed by the Masters and Rulers of this Fraternity.
6. The Masters and Rulers and their successors were especially exempted from being empanelled on any quest or jury, throughout the realm.

The Honourable Artillery Company enjoys, as a reward for its meritorious services, many privileges over and above all other military bodies in the empire, among the most notable being—

1. Its ever being commanded by the Sovereign or Heir-Apparent.
2. The bestowal of the title "Honourable."
3. The grant of seniority above the Militia, Yeomanry and Volunteer Forces of the country.
4. Its existence as the only "military" body outside the control of Parliament, being entirely self-supporting and existing only under the direct control of the Crown : and being thereby the only force that could be called out by the sovereign without the consent of Parliament. In this way it may be more properly considered as a "body guard" to the sovereign.

As the most ancient military body or corps in the British empire if not in the world, this veteran Company has long been famous, although its origin and early progress has been involved in obscurity. The Company was incorporated by Henry VIII on August 25, 1537, more than a century before any other British regiment was raised, under the title of the Fraternity or Guild of St. George, and consisted of archers; but, at a very early period of its existence, it appears to have adopted the use of artillery.

An impression of the George noble of "fine gold," value 6*s.* 8*d.* 1532, which Mr. Grueber of the Coin Department, British Museum, has kindly furnished, is seen in an accompanying illustration. The motto on this coin is "Tali dicata signo mens

George Noble.

fluctuare nessit,"—"with such a consecrated standard the mind knows no wavering." Henry VIII appears to have been the first king to have had the image of the Patron Saint impressed on the coin of the realm.

We should not be doing justice either to the merits of St. George, or the Honour of Edward III's Order, if we omitted to draw attention to the remarkable manner in which the young soldier-martyr's life and example have become interwoven and incorporated in all the various measures which have tended to uphold truth and honour as the national characteristics of the British race. So engrained was this regard and admiration for the Patron Saint in the affections of the people that Edward VI found that he and the Chapter of the Order were absolutely powerless to do away with the "jewel," i.e. the "George," and substitute in its place an emblem of the newly established religion, although they had gone so far, in one draft of the reformed statutes, as to describe the new "ensyn" as a horseman holding in

one hand a sword piercing a book, on which shall be written "Verbum Dei" and on the sword "Protectis" and in the other hand a shield on which shall be written "Fides." The Order was still to consist of twenty-five worthy Knights and no more "because the more come to it, the less honour it is esteemed." In these revised statutes it should be noticed that the canons, choristers and poor knights are neither mentioned nor provided for.

An amusing and at the same time a touching incident is related of the pious young King on the last St. George's Day he lived to see. The Sovereign was residing at the time at Greenwich, his birthplace, and his favourite palace. In a chamber overlooking the river sat the frail, spiritual-minded young monarch of sixteen on this 23rd day of April. In accordance with the original rules of the Order, at that time still in force, when a Knight-Companion was prevented attending the feast in person, "wherever he might be" all his "Parafernalia" was laid out before him, his habit and blue mantle, and the "jewels" (as the garter and collar were called). The office of the Order was said before the pious Edward; the Dukes of Somerset and Northumberland, the Knights of the Order and others of the nobility being present. The King, after the sermon, being come into the presence Chamber, said to those about him, "My Lords, pray ye, what saint is St. George that we have so honoured him?" At which question the lords were all stunned, not expecting it from so young a king, and not well knowing what answer to make. At last, the Marquess of Winchester replied, "If it please your Majesty, I did never read in History of St. George, but only in *Legenda Aurea*, where it is thus set down, that St. George out with his sword and ran the Dragon through with his spear!" The King fell a-laughing and could not for a while speak. At length he said? "I pray you my Lord, and what did he do with his sword the while?" "*That* I cannot tell your Majesty," said Winchester.

If the studious and conscientious young sovereign had only known that he would find authority for the collar in the Bible, as one of the oldest forms of decoration, and had connected it with the chain of gold put about the neck of Joseph by Pharaoh (which is said to have been its origin), and had known also that the said collar was of a specified weight, thirty ounces troy, in

memory of the thirty pieces of silver for which Joseph was sold, what an interest and pleasure it might have been to him. Probably through Protestant prejudice he had succeeded as Sovereign to be a Knight-Companion of the Order, without going through the formal investiture in St. George's Chapel and had never heard the beautiful words of admonition said when the collar was put about the neck of a Knight.

" Wear this collar about thy neck adorned with the image of the blessed Martyr, a soldier of Christ, Saint George, by whose imitation provoked, thou mayest so pass over both prosperous and adverse encounters, that having stoutly vanquished thine enemies, both of body and soul, thou mayest not only receive the praise of this transient comfort, but be crowned with the palm of eternal victory."

And the intelligent boy-king would not have had to inquire of his attendants—Who was St. George ? if he had been acquainted with the plain instructions set forth by the Royal Founder in the office of the Order, viz.—

" The George hanging down upon the breast put them in mind of him, and that as he being their proper Saint showed himself a faithful and glorious soldier of Christ and His spouse, the Church, so they should approve themselves glorious soldiers and faithful assisters of Christ, the Christian religion and their Society."

It is a curious fact that Protestant horror of showing honour to a saint should have at this time caused the annual festival to be kept on Whitsun Eve, Whit-Sunday, and Whit-Monday, thus unconsciously reverting to the original festival-day appointed by King Arthur, the founder of the " Noble Order of St. George and the Round Table " in the sixth century.

Charles I is said to have been " The Greatest Increaser of the honour and renown of this most illustrious Order." The King's loyal old friend, Dean Christopher Wren, the Registrar, had done his best, in obedience to his Sovereign's commands, to collect the records scattered in the previous reigns. He writes, " The Kynge is anxious that every chapiter of the Order should be fully recorded." Charles Stuart appears to have thoroughly entered into the spirit of the Order, and to have studied every detail of King's Arthur's method, as well as Edward III's for inculcating " gentilisse " and good manners. Perhaps it was the

King's knowledge of the Round Table and Garter Rules that suggested to him the idea of drawing up a code of maxims for the benefit of the Royal Household, admirable in their terse and practical teaching. These maxims, painted on a curious old black canvas, framed in a carving of oak leaves, have fortunately been preserved to this day on the walls of the Steward's Hall in Windsor Castle. By the gracious permission of His Majesty King Edward VII a photograph was allowed to be taken of King Charles' wise "utterances" for reproduction in these pages.

"*Repeat no Grievance*" would seem to be King Charles's interpretation of the Arthurian and Edwardian injunction against "backbiters" and "sowers of discord," to whose idle words in all ages so much self-made misery and trouble may be traced. If only these simple instructions could be published in popular form (on washable material) and a copy affixed to the walls of the class-rooms of every national school in the kingdom, a great educational need in town and country would be supplied. The poorer classes would then have presented to them an ideal standard and line of conduct, such as it was the privilege of the knights of old to be trained in, when "good King Arthur ruled the land," and Edward of Windsor established his college for the promotion of chivalry and courtesy on the Windsor "Table-mound."

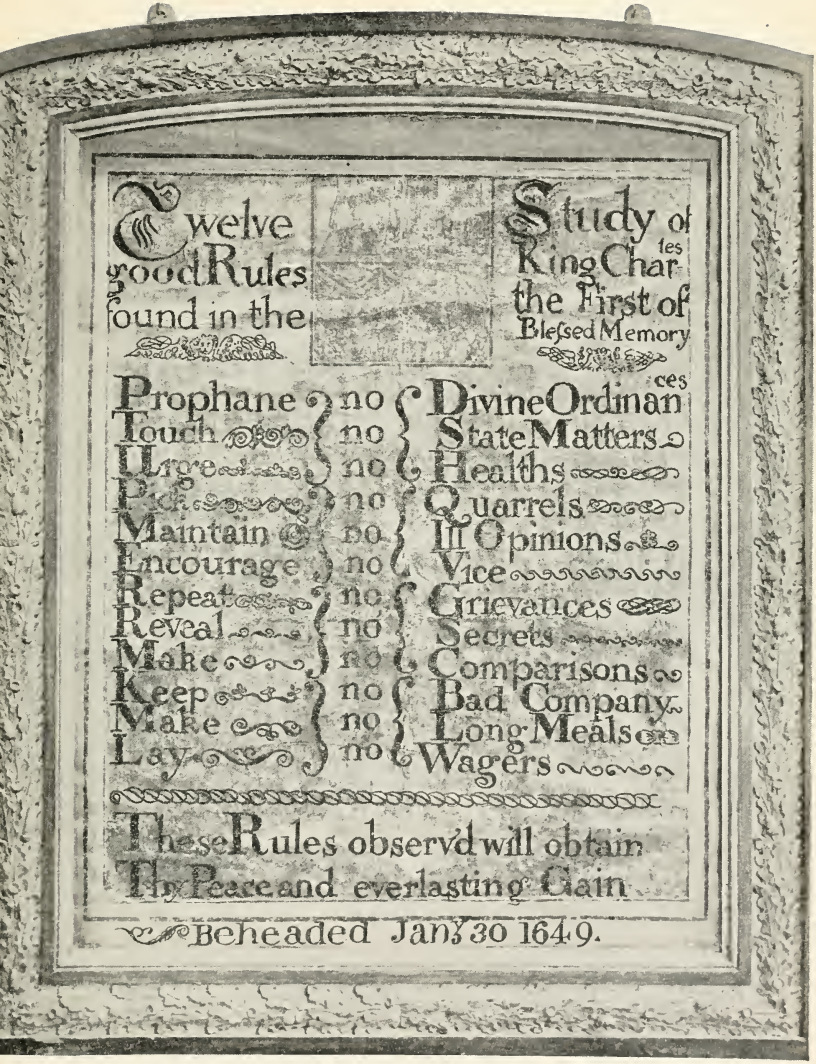
Wykeham's famous motto, "*Manners makyth man*," adopted by the "Father of Public Schools" for his foundations at Oxford and Winchester in the Middle Ages, has been too much lost sight of in modern times of pressure and push.

Among Dean Wren's notes is to be found an interesting account of the admission on May 19, 1638, of Prince Charles, then but eight years old, as a Companion of the Order. The King presented two large silver flagons on this occasion, cunningly carved and very richly gilt, offering them on his knees with these words—"To thee, and to thy service for ever I offer a portion of my bounty, O Lord." The royal gift was added to the treasury of the Garter, which contained many articles of great value. "The little Prince," Dean Wren says, "acquitted himself admirably during the three days of intricate ceremonial, doing his part with accuracy and spirit, and sweet dignity, and an unwearied patience, until all was completed." He must have been a very hopeful and engaging boy, full of early promise, and had he remained in his

father's care a very different record might have been left of him in English history. The installation service still retained its original impressiveness, although shorn of a good deal of its former pomp. The prayers on the putting on of the garter, the collar, and the mantle, have considerable beauty, and had been allowed to stand intact. The festival was celebrated with great splendour and produced a profound impression on the chivalrous temperament of the young Prince of Wales, as the following incident shows.

When the King, his father, was awaiting his execution at Whitehall (delayed by the difficulty of getting an executioner, even though a disguise and the large sum of £30[1] was offered) the unfortunate monarch had the satisfaction of receiving a letter from his son, Prince Charles, by a special messenger, enclosing a *carte blanche* with his signature, to be filled up at the sovereign's pleasure. In this paper, the Prince bound himself to *any* terms, if his royal father's life might be spared. He did not do anything by halves, for he sent by his Cavalier, Colonel Cromwell, (first cousin to the regicide) a similar *carte blanche*, and duplicates of the same paper to the Generals of the Army. It must have been a cordial to the King's heart in that dire hour to receive this proof of his son's love. The King carefully burnt the *carte blanche*, and did not attempt to bargain for his life by means of concessions from his heir. An hour or two afterwards the King was conducted through his former banqueting-hall (now the United Service Museum), one of the windows of which had originally been contrived to form stands for public pageantries : it had been taken out and led to the platform raised in the street. The noble bearing of the King as he stepped on the scaffold was noticed by all. His last act was to unfasten his cloak, and take off the medallion of the Order of the Garter. The latter he gave to Bishop Juxon, saying with emphasis, " Remember." Beneath the onyx " George " was a secret spring, which removed a plate ornamented with fleur-de-lys, beneath which was a beautiful miniature of his Henrietta. The warning word which has caused many historical surmises perhaps referred to the

[1] The £30 was paid in half-crowns, a curious coincidence, reminding us of the thirty pieces of silver for which Our Lord and also Joseph were sold.


Twelve good Rules found in the Study of the Blessed Memory of King Charles the First
Prophane no Divine Ordinances
Touch no State Matters
Urge no Healths
Pick no Quarrels
Maintain no Ill Opinions
Encourage no Vice
Repeat no Grievances
Reveal no Secrets
Make no Comparisons
Keep no Bad Company
Make no Long Meals
Lay no Wagers
These Rules observ'd will obtain
Thy Peace and everlasting Gain
Beheaded Jan. 30 1649.

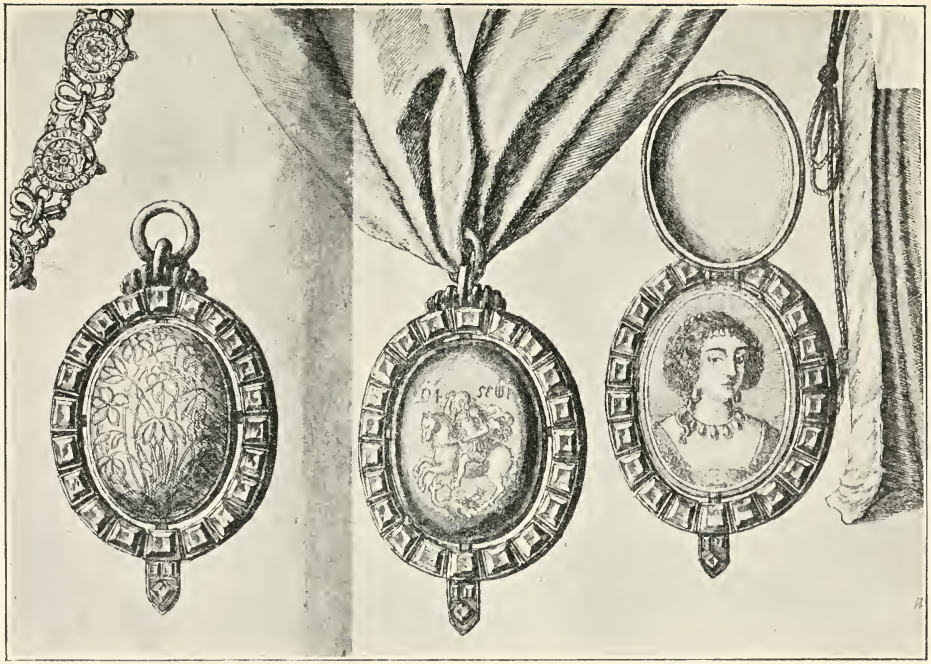
King Charles I's Maxims.

From original in the Steward's Hall, Windsor Castle, by gracious permission of H.M. King Edward VII.

fact that the Sovereign had only parted with the portrait of his beloved Queen at the last moment of his life.

After the Restoration, Charles II, desirous to continue the work of "collating" the records of the Order begun in the preceding reign, commissioned Elias Ashmole, the antiquarian of the day, to write a history of the Garter. To give him an official standing the King conferred on him the title and office of "Windsor Herald." Ashmole tells us in the preface that Dean Wren allowed him to make use of his MS. notes which he found of great service. It is not, however, with the historical interest of the folio that we are concerned, but with the sentimental. For here we have Ashmole's careful engraving of King Charles' "George," showing the locket at the back set in diamonds with Henrietta Maria's portrait: the "jewel" removed from his neck by the Sovereign of the Order immediately before his execution. All efforts have failed to find the whereabouts of this precious relic. The "jewel" appears at the time to have passed into the hands of the Juxon family; but had probably been returned to Charles II on his restoration, otherwise how could Ashmole have made the drawing of this and another relic of the Order, namely, the Garter of Gustavus Adolphus depicted on the same page? On the authority of Canon Dalton, we learn that Ashmole was entrusted with all the Windsor documents to provide material for his book. It was in searching through the old collector's miscellaneous MSS. in the Bodleian that we came across Tradescant's interesting drawing of St. George in St. Sophia's (already referred to) and other valuable data connected with Edward III's Foundation.

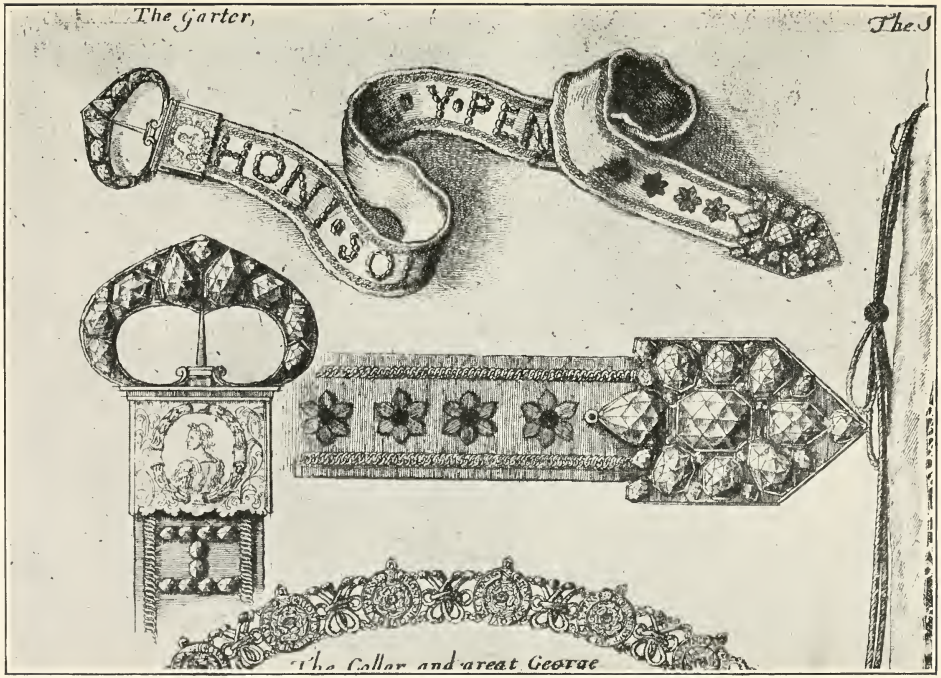
On the eve of the marriage of the son of the Crown Prince of Sweden to the Princess Margaret of Connaught in St. George's Chapel, June 14, 1905, King Edward VII, the Sovereign of the Order, conferred "the Most Noble Order of the Garter" upon His Royal Highness Oscar Gustavus Adolphus, Prince of Sweden and Norway. The *London Gazette* announced: "By Letters Patent under the Great Seal of the Order His Majesty was graciously pleased to dispense with all the statutes and regulations usually observed in regard to Installation in the Chapel of the Order," etc., etc. This wedding links the past with the present in two rather curious ways. The first wedding of a Knight Companion solemn-



Charles I's Jewel. (See Ashmole's "History of the Garter.")

ized in Edward III's Chapel was the marriage of the Black Prince with Joanna the Fair, October 10, 1361 (eleven years after the inaugural festival). On the conclusion of the last wedding of a K.C.G. in St. George's Chapel the Primate made a happy allusion to the far-off friendship between the Swedish King Gustavus Adolphus, "the Lion of the North," and the English people. As this friendship throws an interesting light upon the chivalry of the time, and upon Ashmole's drawing of the King of Sweden's jewelled Garter in particular, we will briefly relate the history of one of the most famous "Knights of the Garter" of his own or any other age. Distinguished for the unselfishness of his aims and the elevation of his character, Gustavus stands forth as the hero of the Thirty Years War, the Champion of the Protestant German princes against religious oppression. For his valour in the campaign of 1634, Charles I had sent "that Garter which did excel all others, bestowed by former sovereigns for richness and glory, every letter of the motto being composed of diamonds." On the death of Gustavus on the hard-won field in Lutzen in 1637, a solemn embassy brought back to Windsor Castle (according to the Rule of the Order) the deceased monarch's insignia, mantle, jewels, and statutes. These were consigned to the Dean and Chapter of Windsor, with a charge from King Charles to lay them up in the Treasury "for a perpetual memorial of that renowned King who died on the field of battle wearing some of those jewels as a Martial Prince and Companion thereof." An inventory was made of the number of the stones in each letter of the motto on the Garter, the buckle, and the border—416 diamonds in all. A copy of this document, which was signed by the Dean and seven canons, Ashmole publishes.

At the beginning of the Revolution, Dean Wren felt the responsibility of the valuable plate and treasures belonging to the Order. Though the treasure house was strong, he could not feel sure that it offered sufficient security. The loyal old Custos, with the help of one trustworthy person and every precaution of secrecy, dug a hole in the Treasury floor and there deposited the diamond George and Garter of King Gustavus, together with the orginal statutes, registers and records of the Order. The faithful Registrar left a note in the hand of one worthy person intimating where the jewels might be found in the event of his



Gustavus Adolphus' Garter. (From Ashmole's drawing.)

death. His trouble was useless. Down came one Colonel Fogg, pretending a warrant from the King, and demanding the keys of the Treasury, threatening if they were denied by the Dean and Canons, to pull the chapel about their ears. In spite of the fact that Dean Wren possessed a formal protection from the Committee of Public Safety and that the Registry of the Garter had been sealed by order of the House of Lords, the Treasury was ransacked and the precious historical records carried away. The Garter of Gustavus Adolphus, Ashmole tells us, was discovered by Cornelius Holland, and fetched thence by John Hunter, treasurer to the trustees of the late King's goods and sold by them to Thomas Beauchamp, their true clerk. But the "Windsor Herald" does not relate how it came about that he was able to make his careful drawing of this historical Garter.

One of the most striking examples on record of an English prince's exquisite sense of honour is found in Charles I's young son, Duke Henry of Gloucester, when attempts were made to force him to break the promise made to his dying father when but a child of eight. Rightly to appreciate the innate chivalry of the child, we must go back to the day before King Charles' execution, when the royal children were permitted to see the King for the last time. The Princess Elizabeth, who was but twelve, has left her reminiscences of this touching interview in manuscript; it were pity that the King's words were given in any other but her simple narrative :—

WHAT THE KING SAID TO ME ON THE 29TH OF JANUARY, 1648, THE LAST TIME I HAD THE HAPPINESS TO SEE HIM.

"He told me that he was glad I had come for, though he had not time to say much, yet, somewhat he wished to say to me, which he could not to another, and he had feared 'the cruelty' was too great to permit his writing. 'But, sweetheart,' he added, thou wilt forget what I tell thee.' Then, shedding abundance of tears," continues the Princess, "I told him that I would write down all he said to me. 'He wished me,' he said, 'not to grieve and torment myself for him, for it was a glorious death he should die, it being for the laws and religion of the land.' He told me what books to read against popery. He said 'that he had forgiven all his enemies, and he hoped God would forgive them also,

and he commanded us and all the rest of my brothers and sisters to forgive them also. Above all, he bade me tell my mother 'that his thoughts had never strayed from her and that his love for her would be the same to the last,' withal, he commanded me (and my brother) to love her and be obedient to her. He desired 'me not to grieve for him, for he should die a martyr, and that he doubted not but God would restore the throne to his son, and that then we should all be happier than we could possibly have been if he had lived.' Then, taking my brother Gloucester on his knee, he said, 'Sweetheart, now will they cut off thy father's head.' Upon which the child looked very steadfastly upon him. 'Heed, my child, what I say; they will cut off my head and perhaps make thee a king, but mark what I say, you must not be a king as long as your brothers Charles and James live; therefore I charge you, do not be made king by them.' At which the child, sighing deeply, replied, 'I will be torn in pieces first.' And these words, coming so unexpectedly from so young a child, rejoiced my father exceedingly. And his Majesty spoke to him of the welfare of his soul, and to keep his religion, commanding him to fear God and He would provide for him. All which the young child earnestly promised." [1]

Afterwards when in Paris, Henrietta Maria was persuaded by her confessor, The Abbé Montague, that it was injurious to the Roman Catholic religion to permit the Church of England Service to be celebrated under her roof; this deprived all members of the Church of England in the Queen's suite of opportunities of worship, excepting at the Chapel of the Embassy, where Sir Richard Brown,[2] Ambassador from Charles I, still resided. Thither the Duke of Gloucester went every day as he walked home from his riding and fencing academy. Thus matters continued for some months after Charles II had left his young brother under his mother's care. The Abbé disapproved of the daily

[1] Queen Victoria erected a beautiful monument to Princess Elizabeth in Newport Church, Isle of Wight, where she is buried—depicting the young girl as she was found one morning by her gaoler in Carisbrook Castle —just lying dead with her hand resting on her Bible open at the page: "Come unto Me, all ye that are in travail and are heavy-laden, and I will refresh you" (St. Matt. xi. 28).

[2] Father-in-law to John Evelyn of Sayes Court, Deptford. Sir Richard Brown is buried in the ancient churchyard of St. Nicholas, Deptford.

attendance of the Stuart Princes at divine service, and it was probably owing to his influence that the Queen determined upon the conversion to the Roman Faith of the young Duke of Gloucester. She proposed to her son to send him to the Jesuit College. He pleaded his religion and positively refused to enter its walls. She compromised matters by sending him to spend a month with her confessor Montague and deprived the young Duke of his tutor. The Abbé used all persuasions in vain; young Gloucester urged vehemently his Church of England creed, and the promise his royal mother had made to the King, his brother, not to tamper with it, adding "that it was shameful to assail him with controversy in his tutor's absence, who could and would answer it." Henrietta hardened her heart. She bade Gloucester prepare to go to the Jesuit College under penalty of her malediction and utter renunciation, but before the day the Queen had appointed to remove him to walls which he deemed a prison she received a letter of remonstrance (still extant) from his brother Charles II, then at Cologne, reminding her of her promise and forbidding her to enclose his subject and brother in the Jesuit College. "He likewise wrote to his exiled subjects in Paris to do all their poverty could permit to aid his brother if the Queen proceeded to extremities. The Queen-Mother tried gentle measures, but these failing, resorted to harshness. She refused to see her son, and when he and his brother, the Duke of York, were attending the Sunday service at Sir Richard Brown's chapel, she had his room dismantled and gave orders that no dinner was to be prepared for him. He would have starved if Lord Hatton had not generously befriended him; the considerate young Prince was unwilling to accept the banished Cavalier's hospitality, as he feared lest it should lead to the confiscation of his property in England by Cromwell. On returning to bid farewell to his sister, Princess Henrietta, on the evening of this memorable Sunday, he found the sheets stripped off his bed, and his groom informed him that his horses were being turned out of the royal stables. Truly a terrible position for a penniless lad of fourteen.

The Knights of the Garter were forbidden by their statutes either to sell or pawn the jewels of their Order. We can better realize the seriousness of the Duke of Gloucester's position at

this juncture when we learn that the Marquess of Ormonde nobly broke Edward III's ordinance by selling his "George" to provide necessaries for the son of his martyred Sovereign.

Perhaps it was the memory of his childhood and the impressive ceremony of his installation that made Charles II, when "the King came to his own again," revive the grand "solemnities" at Windsor and the procession of the Knights. The banquet, however, in the Round Tower was abandoned and instead was held in St. George's Hall. A very magnificent spectacle it must have presented, from Ashmole's drawing, which is of special interest as it shows us Edward III's original banqueting hall erected by England's great architect, William of Wykeham,[1] and one of the finest specimens of mediaeval domestic architecture in Europe.

"Mensa splendida," "Regium epulum," "Epulum soleune," the provisions thereof most "costly and delicate," "completely royal," are some of the epithets that have been applied to the banquets held at the annual assembly of the Knights of the Garter. After the bowings and salutations, and placing in rank at table had been gone through, the Sovereign having his train borne as at other times, and having to wash his hands standing before he was allowed to sit down, earls and other peers, holding basin, waterewer, towels, etc., for his Majesty's manual ablutions. After the Prelate has said grace, the Sovereign and all sit down. Usually the Sovereign sat alone. In those days men sat on one side of the table only, probably a precautionary measure against stabbing in the back, for the backs were placed against the wall, and any treachery could so be best guarded against. As soon as the Sovereign is sat down, the Knights Companions put on their caps and remain so covered. During the second course, the titles of the Sovereigns are proclaimed.

[1] The grand old timber roof was only removed in George IV's reign, and in accordance with the taste of the time replaced by a flat oak panelled ceiling. If we are inclined to dispute the merits of Wyatt's restoration of St. George's Hall, great credit must be given him for heightening the Round Tower with the present imposing machicolation, now that the "solemnities" of the "Old Order" had passed away, and the Tower was no longer used as a "place of assembly" in the "Face of the Sun, the Eye of Light," as in British and Mediaeval days.

A bill of fare for one of these Feasts of St. George has been preserved, and witnesses to the liberal hospitality then in vogue.

The supper for the sovereign on the eve (being Monday night) was prepared and set upon the Table in the Banqueting House, two by two, beginning at the East end of it, and the rest of the Dishes were set upon the other Dishes, as Riders in the middle.

First Course.

1. Ducklings boyled xii.
2. Veal Arago.
3. Salmon boyled cafe.
4. Pidgeon Pye.
5. Green Geese xii.
6. Gammon Bacon with iiii Pullets great course.
7. Pike with Prawns, Cockles and Oysters.
8. Bisk pigeons xii.
9. Venison Pye.
10. Chines Mutton and Veal iii.
11. Chickens boyled xli.
12. Hens with Eggs. hasht vi.
13. Carps Great iii.
14. Oyster Pye.
15. Tongues and Udders iiii.
16. Capons Boyled II.
17. Kid i. case.
18. Pullet a Granow iii,
19. Beatilia Pye.
20. Capons fat v.
21. Petty Paties.
22. Rabbits fryed xii.
23. Sallet.
24. Capon good per Sallets iiii.
25. Rabbits marrionated.
26. Hashed sallet.
27. Cold Sparagrass.
28. Pickled sallets.
29. Sweetbreads Arago.

Second Course.

1. Veal soust ii.
2. Salmon col.
3. Pullets great vi.
4. Tongue Pye.
5. Ducklings xii.
6. Leverets vi.
7. Lobster vi.
8. Chickens fat xii.
9. Pheasant with Eggs vi.
10. Skerret Pye.
11. Partridges xii.
12. Turky chicks xii.
13. Crabs buttered vi.
14. Tarts sorts.
15. Gammons Bacon ii.
16. Pigeons tame xii.
17. Chickens marrionated xii.
18. Lamprey Pye.
19. Pullets Soust vi.
20. Sallet.
21. Tongues iiii.
22. Leich.
23. Anchovies, Caveare and pickled Oysters.
24. Eggs of Portugal.
25. Blamange.
26. Creame Pistache.
27. Sparragrass.
28. Jelly.
29. Prawnes.

Four Mess of Fare served to supper on the Eve to the Knights-Companions Tables, viz., one to the Duke of York's Table, and three to the other six Knights then present, and on Mess of the same fare to the Prelate and the Officers of the Order.

First Course.

Capons boyled ii.
Wildboar Pye.
Kid i. case.
Carpes great iii.
Chicken Pye frosted.
Gammon Bacon with
4 Pullets great.
Bisk of shellfish.
Gammon Bacon ii.
Ducklings xii.
Carpes soust ii.
Partridges viii. Chicken.
Lamprey Pye.
Oyster Pye
Turkey chicks xii.
Prawnes.

1 The Sovereign sitting at dinner
2 Knights sitting at dinner
3 Attendents
4 Court Cubbords that serve the Knights Tables
5 Garter principall King of Armes
6 Officers of Armes
7 Treasurer of the Household
8 Comptroller of the Household
9 Sewer.
10. Pantlers carrying the second course
11 Cofeter
12 Waiter of the Household
13 Yeomen of the Guard

Banquet in St. Georges Hall in time of Charles II

First Course—*continued.*

Venison Pye.
Bisk Pigeons xii.
Tongue and Udders iiii.
Pike great.
Capons fat iiii.
Turkey Pye.
Jegot Multon ferst.
Veal Arago.
Green geese x.
Beatilia Pye.
Chickens Boyled xii.
Sweet Breads Arago.
Sallets.
Pullets great vi.
Pidgeons tame xii
Tongues iiii.
Chickens fat xii.
Tongue Pye.
Rabbits xii.
Anchovis Caveare and pickled oysters.
Leich.
Lobster vi.
Sparagrass.
Tarts sorts.
Jelly.
Sallets.
Blamange.

Then follows another long bill of fare for—

"The soveraigns Dyet on St. George's Day Dinner," and for "The Banquet served on Festaval Day for the Knights-Companions and Prelate, etc."

Pepys in his Diary, February 26, 1666, gives an interesting account of his visit to St. George's Chapel which might have been but yesterday, so true a picture of the daily choral "Evensong" does it give us at the present time.

"Took coach and to Windsor to the Garter and thither sent for Dr. Childe who come to us, to Saint George's Chapel, and there placed us among the Knights stalls (and pretty the observation that no man, but a woman may sit in a Knight's place where any brass plates are set); and hither come cushions to us and a young singing boy to bring us a copy of the Anthem to be sung, and here for our sakes had this Anthem and the great service sung extraordinary only to entertain us. It is a noble place indeed and a good quire of voice. Great bowing by all the people, the Poor Knights in particularly to the Altar. After prayers we to see the plate of the Chapel and the Robes of the Knights and a man to shew us the Banners of the several Knights in being, which hang over the stalls. And so to other discourse very pretty about the Order."

As concerns the Order under the Hanoverian kings little is recorded, but we have been fortunate enough to have been lent a copy of the Installation Service in St. George's Chapel of three Knights, the Duke of Cumberland, the Earl of Chesterfield, and the Earl of Burlington in 1730; it is extremely interesting

to find how little these solemnities differ from those laid down by the founder, King Edward III. We give the service in its original form, slightly abridged. This copy is almost the only one of its kind in existence.

CEREMONIES
TO BE OBSERVED IN THE PRESENCE OF THE
SOVEREIGN AND KNIGHTS COMPANIONS
OF THE
MOST NOBLE ORDER OF THE GARTER
AT WINDSOR
UPON THURSDAY THE 18TH OF JUNE 1730
AT THE
INSTALLATIONS OF HIS ROYAL HIGHNESS THE DUKE, THE EARL OF CHESTERFIELD, AND THE EARL OF BURLINGTON, KNIGHTS ELECTED INTO THAT MOST NOBLE ORDER.

In a Chapter of the Most Noble Order of the Garter held April 24, 1663, It was declared by the Sovereign and Companions that the sole ordering of the Ceremonies belonged unto Garter; and accordingly it was ordered, that he should have the care thereof for the future, to direct or order the same.

SCHEME OF THE STALLS ON THE 18th OF JUNE, 1730

THE DUKE. SOVEREIGN.	PRINCE OF WALES. VOID.
DUKE OF CLEVELAND.	DUKE OF SOMERSET.
EARL OF PEMBROKE.	DUKE OF ARGYLL.
DUKE OF KENT.	EARL POULET.
EARL OF STRAFFORD.	EARL OF PETERBOROUGH.
DUKE OF DORSET.	DUKE OF MONTAGUE.
DUKE OF NEWCASTLE.	EARL OF BERKELEY.
DUKE OF GRAFTON.	DUKE OF BOLTON.
DUKE OF RUTLAND.	DUKE OF ROXBURGH.
EARL OF SCARBOROUGH.	VISCOUNT TOWNSHEND.
DUKE OF RICHMOND.	SIR ROBERT WALPOLE.
EARL OF CHESTERFIELD.	EARL OF BURLINGTON.

Ceremonies to be observed at the Installations of His Royal Highness the Duke, the Earl of Chesterfield, and the Earl of Burlington, in presence of the Sovereign and Knights-Companions of the Most Noble Order of the Garter, at Windsor, upon Thursday, the 18th of June 1730.

The following Persons are to attend and place themselves in this method.

The Poor Knights are to stand in the North Isle of the Chapel of St. George, in a body, habited in their Mantles, two and two, according to their Seniority.

The Prebends of that Chapel also in their mantles stand in the like manner two and two next to the Poor Knights, the seniors standing nearest to the door of the Chapter-house.

Next to the Prebends and nearer to the Chapter-house all the Officers of Arms are to stand, according to their respective degrees.

The Poursuivants in their Tabarts of the Sovereign's Arms.

The Heralds in their Tabarts and with their Collars of S.S.

The Provincial Kings of Arms in their Tabarts and Collars, and Badges; Lyon King of Arms of Scotland, in his Tabart with his Under-habits of Crimson Velvet, wearing his Jewel and Collar; all standing in their orders next above the Prebends, and nearer to the Chapter-house.

The 5 Officers of the Order in their different Habits and with their respective Badges of the Order. The Gentleman-Usher of the Black Rod, carrying the Black Rod in his hand, and with his Badge about his neck; Garter Principal King-at-Arms carrying his Rod or Scepter, with the Arms and Ensigns of the Order enamelled thereon upon gold, and with his Badge; the Dean of Windsor, Register of the Order; attend, standing in breast near the entry to the door on the East side of the said Chapel, all 3 habited in their Crimson Satin Mantles.

Next to them the Right Reverend the Lord Bishop of Sarum, Chancellor of the Order, and the Right Reverend the Lord Bishop of Winchester apparelled in their mantles of purple velvet, and with their respective Jewels or Badges.

The Earls of Burlington and Chesterfield, the Knights-elect in the Under-habits appropriated to the Order, having their caps

with feathers in their hands, attend near two chairs, placed in the passage behind the Altar.

The Duke in the like Under-habit, with his cap in his hand, and having the Badge of the Order of the Bath at a red ribbon, attends near another chair placed in the like manner, having waiting upon him his Herald Blanc Coursier invested with the tabart of the Coat-Arms of his Royal Highness, and with his Badge.

The Knights-Companions of the Order in their Compleat Habits with their great Collars and Georges attend in the passage leading from the entry on the East side of the Chapel, to the Chapter-house door.

The Sovereign apparelled in his Surcoat and Under-habits coming in a chair is received by the Knights-Companions outside the East door, who all make their reverences to him, who salutes him, and all the Knights-Companions enter into the Chapter-house, juniors going first, either by pairs, if fellows in the opposite stalls, or single and stand behind their respective chairs.

The Officers of the Order, preceding the Sovereign, the Chancellor and Prelate, stand near the Sovereign's chair, on the right and left hand, the Black Rod, Garter and Register stand at the Lower End of the table in the Chapter-house.

While the Sovereign is habiting with the Mantle of the Order, the Oath of Office is to be administered to Garter, King-of-Arms.

The Sovereign having seated himself in his chair in the Chapter-house, and the Knights-Companions being all seated in their respective chairs, Garter, King-of-Arms, is commanded by the Sovereign to introduce his Royal Highness the Duke from the chair, where he had reposed himself behind the altar, who at the door of the Chapter-house, is received by the two Senior Companions who (with Reverences to the Sovereign) conduct him to the Upper End of the Table, where Garter had before placed the Surcoat, Girdle, and Sword.

Garter then presents to these two Knights-Companions the Surcoat of his Royal Highness, who invest him therewith; during which time the Chancellor reads the proper admonition, *Take this Robe,* etc.

Then Garter in the same manner, presents the Crimson Velvet Girdle to these two Knights-Companions, and then the Hanger

and Sword, which they buckle and gird his Royal Highness withal.

Garter is then commanded to introduce the Earl of Chesterfield who is received at the door by the two junior Knights present who conduct him with the like ceremonies, and coming to the Place where his surcoat and other Ensigns had been placed, Garter than delivers to the two Senior Knights, the Surcoat wherewith He is invested, while the Register reads the admonition, *Take this Robe*, etc.

And then Garter presents the Crimson Velvet Girdle, and the Hanger and Sword, which are buckled and girded about the Knight-Elect in the former method.

Then Garter is commanded to introduce the Earl of Burlington, who is received, conducted and invested with the same ceremonies as the Earl of Chesterfield.

The Duke and the two Knights-elect continue in the Chapter-house, while the procession is made from thence into the Choir of the Chapel, which is done in this manner.

The Poor Knights move from their station in the North Isle, going by pairs, down to the Western End of that Isle, and then having passed up through the Middle Isle enter into the Choir ; and being come to the middle thereof, they in a joint body make their Reverences, first to the Altar, and turning about in a body make their Obeisances towards the Sovereign's Stall, and passing up to the steps near the Altar, there divide themselves, and stand on each side, one below the other, the Juniors nearest to the rails. The Prebends stay at the door of the Choir, until the Poor Knights have thus placed themselves, who likewise enter by pairs, make the like double Reverence in a body together, and enter into their Seats, which are under the Stalls, wherein they stand, (except two that are afterwards to attend at the Altar), until all the Knights Companions have taken their Stalls, and the officers of the Order are seated upon their Forms.

While the Prebends are entering into their seats, the officers of arms according to their degrees enter into the Choir, make their double Reverences in a Body jointly, and pass up near to the rails, next to the Poor Knights on each side.

Then the Knights-Companions in the lowest stalls, by pairs, or single if one be absent, enter into the Choir, and being come a

little way beyond the Sovereign's Stall make double Reverences in the middle of the Choir, and being come up against their respective Stalls, repeat their Obeisances and retire under their Banners, where they stand.

The Junior Knight or Knights, thus standing under their Banners, the next Junior Knight or Knights, enter in like manner, make the like Reverences at their entries jointly, if they are Fellows, and opposite to their Banners, and retire under them, where they stand; which same ceremonies are performed by all the Knights present, the Juniors always entering first, either by pairs, or single, according to their Stalls.

The Black Rod, Garter, and Register of the Order, enter in breast, and make their Reverences, and retire to their places, standing before their Forms.

The Chancellor and Prelate do the same.

His Royal Highness, the Prince of Wales, enters with the like Reverences, and stands under his Banner.—— carrying the Sword of State, which he is to hold erect before the Sovereign, during the whole solemnity, unless His Majesty pleases to dispense with it, so as he may sometimes repose himself; the Vice-Chamberlain going upon the left hand of the Lord who carries the Sword; and they stand on the steps before or under the Sovereign's Stall, the Sword of State on the Right Side thereof.

The Sovereign at his Entry into the Chapel, makes his Reverence to the Altar only, his train being borne by the eldest sons of —— and the Master of the Robes, who when His Majesty hath ascended his Stall, and made his Reverence therein to the Altar, place themselves upon the steps going up to the Sovereign's Stall.

The Sovereign being thus placed, Garter goes into the middle of the Choir, and having made his double Reverences, and having his Rod or Scepter in his hand, is to turn himself to the Prince of Wales, who thereon comes from under his Banner into the middle of the Choir, and there makes his Reverence to the Altar, and to the Sovereign in his Stall, and then goes up the nearest way to his Stall, where he repeats the same Reverences, and then sits down.

All the other Companions, continue standing under their Banners.

The Prelate is conducted by the Serjant of the Vestry to the Altar, who makes the like Reverences, and two Prebends are likewise conducted thither, in like manner by the Verger.

Garter then goes into the middle of the Choir, with the usual Obeisances, and repairs to the place under the Stall of the late Duke of York, where he had before laid his hatchments upon a stool, and takes up the Banner, holding it in his hand almost rolled up, whilst Lyon, King-of Arms, and the Eldest Provincial King-of-Arms meet, and come down from the *Haut Pas*, near the rails of the Altar, who, having made their Reverences in the middle of the Choir jointly, come to the two Senior Knights standing under their Banners, and bowing to them, these Knights thereon come out into the middle of the Choir opposite to their own stalls, and make their Reverences, then join and advance towards the place where these hatchments are laid where Garter delivers to these two Knights, making a bow to them, the Banner, which these Knights receive, and carry with the point thereof forward a little declining being preceded by these Officers of Arms ; and being advanced to the Degrees or first Step towards the Altar, make their Reverences to the Altar, and to the Sovereign, and at the Rails to the Altar only, and then, these Knights kneeling, deliver the Banner to the Prelate, who gives it to the Prebends assisting, who place the same upright at the South End of the Altar. These Knights then descend, making the like Reverence, attended by those Officers of Arms, and retire under their Banners. And these Officers of Arms, making their double Obeisances, in the middle of the Choir, retire to their former Stations.

Then the next two Officers of Arms in Seniority descend in like manner, and come to the next two Senior Knights, who remove from under their banners, to whom Garter delivers the Sword of the late Duke of York, the Pomel or Hilt held upwards, which is carried up to the rails of the Altar, with the same ceremonies, and these Knights descend, as the former did, and retire under their Banners, and these Officers of Arms return to their former Stations.

The two next Officers of Arms in Seniority come to the next two Senior Knights present, to whom Garter delivers the Helm and Crest of the said late Duke of York, which are carried in the same manner, and with the same ceremonies ; and the Knights

being returned under their Banners, and the Officers of Arms to their places,

Garter then goes into the middle of the Choir, makes his Obeisances, and coming opposite to the place where he had laid the hatchments of the late Duke of Devonshire, takes up the Banner, and then two Officers of Arms wait upon the two Senior-Knights, who offer it with the former Ceremonies, and retire under their own Banners.

Two other Officers of Arms wait upon the two next Senior Knights who offer their Sword in the former method.

Then two other Officers wait upon the two next Knights in Seniority who carry up the Helm and Crest with the former Ceremonies.

Garter then makes his Reverences in the middle of the Choir and coming opposite to the place where he had laid the hatchments of the late Earl of Lincoln,

His Banner is likewise offered by the two Senior Knights present.

His Sword by the two next Knights in Seniority.

His Helm and Crest by the two Knights next to them in Seniority, in the same way as the other Hatchments were before carried.

The Knights Companions standing thus under their Banners, during all the time of these Offerings of the Achievements, Garter then goes into the Middle of the Choir, and making his Reverences turns himself to the two Eldest Knights or to one of them ; if his Companion be absent, pointing to them with his Rod, who thereon come from their Stations under their Banners, into the middle of the Choir, opposite to their Stalls, and there make joint Reverences, and then go up the nearest way to their Respective Stalls, where they repeat their Reverences and sit down in their Stalls.

Garter repeats the same to the next Senior Knights or Knight, and to all other the Companions present in like manner, according to the situation of their Stalls, which all of them, the Seniors first, enter into through the nearest Passages, with the like ceremonies.

All the Knights-Companions being thus seated in their Stalls, Garter after the usual Obeisances, summons down the two Senior Knights present, appointed by the Sovereign to install his Royal

Highness the Duke, who after making reverences in their Stalls, descend and in the middle of the Choir make their Obeisances, and retire under their Banners.

The Poor Knights forthwith join and come down into the middle of the Choir, and there make their Reverences in a Body, and proceed two and two out of the Chapel towards the Chapter House.

The Officers of Arms do the same.

The Usher of the Black Rod, Garter and Register do the same.

The Chancellor of the Order.

Then the said Knights appointed to install the Duke.

These Officers of the Order, and these two Knights enter into the Chapter House : the Poor Knights and Officers of Arms staying on each side without the door in their usual manner of placing themselves.

The Poor Knights then begin the procession into the Chapel.

The Officers of Arms follow them.

Garter King of Arms carrying upon a velvet cushion of crimson colour the Mantle, Hood, Great Collar of the Order, George, and Statute Book, having upon his Right Hand the Register of the Order and upon his left, the Gentleman Usher of the Black Rod.

The Chancellor of the Order.

Then two Knights-Companions having His Royal Highness the Duke (invested in his Surcoat and girt with his Sword, and holding his Cap in his hand) between them,

The Procession is made in this manner from the Chapter-House to the West End of the Chapel, and thence up the middle Isle into the Choir.

The Poor Knights enter the Choir in the manner accustomed.

The Officers of Arms in the usual manner and proceed up the area of the Chapel, where they make a stand on each side below the Poor Knights.

Then Garter carrying the cushion with the Ensigns between the Register and the Black Rod, having made their Obeisances, place the same upon the Desk of the Seat under the Duke's Stall, while the two Knights-Companions conduct the Duke directly up into his Stall (because the Sovereign hath dispensed with the Duke's taking his oath, by reason of his tender years,

which otherwise was to be administered to him in this lower Seat) and then Garter, King of Arms, with the Chancellor enter into this lower seat under the Stall, and Garter delivers the Mantle to these Knights, who invest the Duke therewith, the Chancellor at that time reading the usual admonition, *Receive this Robe*, etc.

Next, Garter presents to these Knights the Hood, who put it over the Duke's Right Shoulder, bringing the Tippet or Pendant over-thawrt fastened under the girdle.

Then Garter presents the Great Collar and George appending thereto, to these Knights, who fasten the same over the Mantle and Hood while the Chancellor reads the Admonition, *Wear this Collar*, etc.

Garter then presents the Statute-Book to the Knights, who deliver it to the Duke, and then place the Cap and Feathers upon his head, and seat him down in his Stall, who rising up makes his double Reverences, when the Knights who installed him after embracing and congratulating him descend into the middle of the Chapel, and there make their double Reverences, and then ascend into their own Stalls, and repeat the Obeisances therein, and sit down, and the Officers of the Order return to their places, before their Forms.

Then Garter going into the middle of the Choir, summons down the two next Knights-Companions in Seniority, who descend with the accustomed Reverences and stand under their Banners.

The Poor Knights then join again, and proceed out of the Chapel with the former ceremonies.

* * * * *

(*Here follows precisely the same Ceremonial for the Installations of the Earls of Chesterfield and of Burlington. Divine service then follows, at the conclusion of which*)

The Sovereign having made his Reverence to the Altar, descends from his Stall, and repeats the same, and proceeds out of the Chapel, his train borne as before.

This procession is made through the middle Isle, down to the West Door of the Chapel, then up to the South Isle, and out of the South Door, and if the weather permit, to the Upper Castle between the Castle Wall and the Keep, the Trumpets sounding,

all the way to the stair's foot, that lead up to the Chamber of Presence, where the Drums and Fifes placed at the foot of the stairs, beat and sound.

The Poor Knights entering the Guard Chamber file off on each side for the procession to be made between them, as do also the Prebends in like manner.

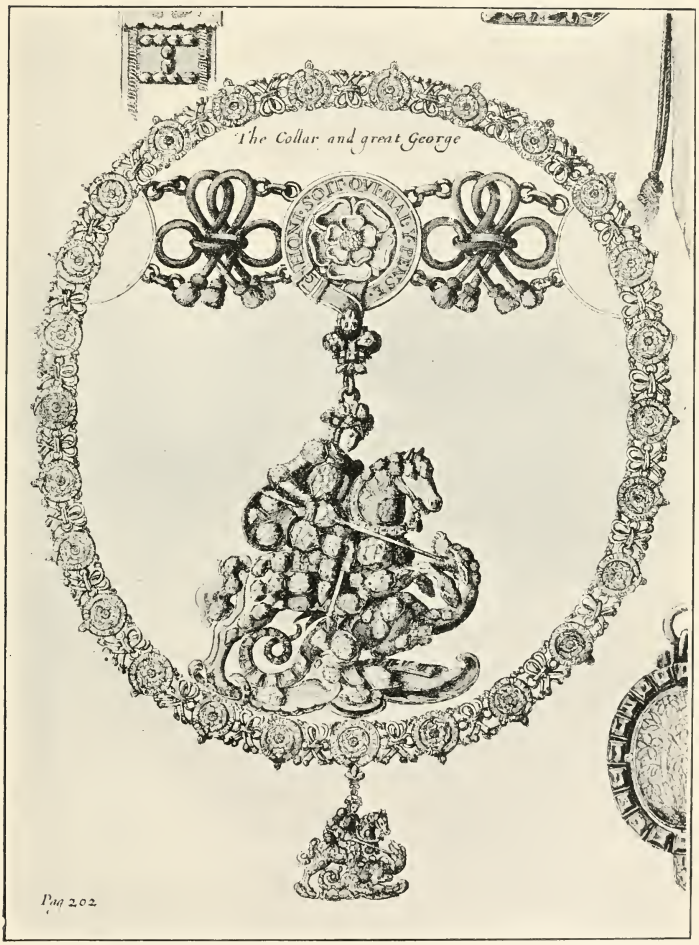
The Officers of Arms proceed into the Presence Chamber and there file off on each side in like manner; the Pursuivants standing next to the door whereby they entered; and then the Knights-Companions file off in the like manner, standing on each side according to the situation of their Stalls; those Companions in the highest Stalls nearest to the State. The Sovereign having the Officers of the Order before him, passes through, while the Companions make their reverences to him, and the Officers of the Order having disposed themselves outside the Knights near the State, the Sovereign standing under the State, salutes the Companions by putting off his Cap and Feather, and he then returns into the Privy Lodgings until dinner-time.

The Lord Chamberlain or Vice-Chamberlain gives Order to the Gentlemen Ushers to give warning to the several Officers concerned to prepare dinner according to their respective duties.

When the first Service is placed on the Sovereign's Table and on the Tables of the Knights, the Sovereign, having the Officers of the Order going before him (who wait at the door coming from the Privy Lodgings for that purpose) enters again the Presence Chamber, where the Knights having ranked themselves in the former manner, according to their Stalls, His Majesty salutes them, and a procession is then to be made into St. George's Hall.

* * * * *

As soon as the Treasurer, and Comptroller of the Household have entered into the Hall, they make a stand toward the lower end thereof while Garter in his Mantle, bearing his Rod, and attended by all the Officers of Arms following him in their degrees, makes his Obeisance at the lower end of the Hall, and again in the middle thereof, and lastly at the foot of the *Haut Pas*, and then ascendeth the lowest step thereof, and having there thrice cried *Largesse*, proclaims the Sovereign's style in Latin,



"The Jewel George" and Collar of the Order. (Ashmole's "History of the Garter.")

And in French and lastly in English as follows :—

" Of the Most High, Most Excellent and Most Mighty Monarch, George the Second, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, Duke of Brunswick and Luneburg, Arch-treasurer of the Holy Roman Empire, and Prince-Elector ; Sovereign of the Most Noble Order of the Garter."

Then Garter and the other Officers crying *Largesse* the Gentleman-Usher of the Black Rod, puts his Majesty's Largesse into Garter's Hat and in the interim all and other Officers of Arms cry *Largesse* thrice.

Garter then bows to His Royal Highness the Duke, and crying *Largesse* twice, the Duke stands up, taking off his Cap and Feathers, while Garter proclaims his style in English.

" Of the Most High, Most Mighty, and Illustrious Prince, William August, Duke of Cumberland, and Duke of Brunswick-Luneburge, Marquis of Berkhampstead, Earl of Kennington, Vicomte of Trematon, Baron of the Isle of Alderney, Second Son of His Majesty ; first and Principal Companion of the Most Honourable Order of the Bath, and Knight of the Most Noble Order of the Garter."

* * * * *

(*The Style of the Earls of Chesterfield and Burlington are proclaimed in the same manner.*)

* * * * *

Dinner being ended the Knights-Companions arise from their tables, and the Juniors go off first being followed by all in that Order, who place themselves again on the Right Side of the Hall, one below another ; and Grace being said by the Prelate and the Sovereign having washed, the Knights altogether make their Reverences to the Sovereign, who puts off his Cap and resalutes them.

Then the Knights proceed before the Sovereign back again to the Presence Chamber, in the former method ; where the Sovereign having saluted them, they depart to their lodgings.

Under the reign of Queen Victoria, the " Most Noble Order of Chivalry in Christendom " lost none of its prestige—as the presentation of the Garter to Napoleon III by Queen Victoria in the Grand Presence Chamber of Windsor Castle testifies. We

are told that the ordinarily impassive Emperor was much struck by the splendour of the scene. The Duke of Argyll in his *Governor's Guide*, gives an admirable word-picture of the imposing spectacle, one of the greatest historical events connected with the Order of St. George and the Garter in the last century—

"On her throne, clad in her splendid robes of state resplendent with jewels, sat the Queen, and near her the Empress of the French dressed in nearly equal magnificence. The Court Ladies stood around in brilliant costumes, and long rows of Knights in their State Robes gave a solemn finish to the picture. The Emperor paused for a moment, then advanced, exhibiting considerable emotion as the ceremony was being performed. At the conclusion, he would have kissed Her Majesty's hand, but the Queen as is the custom between Sovereigns kissed him on both cheeks when she had given him the acolade. It may be here mentioned that Her Majesty had similarly honoured him on His Imperial Majesty's arrival the evening before, when at Edward III's Grand State Entrance Queen Victoria, Prince Albert, the Prince of Wales and Prince Alfred, received the Emperor and Empress Eugenie that April evening 1855 on this their first visit as Sovereigns to England."

The following is a list of the Royal and Distinguished Knight-Companions whose banners adorn their Stalls in Edward III's Royal Chapel of the Order, at the present time.

KNIGHTS OF THE MOST NOBLE ORDER OF THE GARTER (1349)—K.G. *Ribbon*, Garter Blue. *Motto*, Honi soit qui mal y pense (*Evil to him who evil thinks*).

THE SOVEREIGN.

Lady of the Garter.—H.M. QUEEN ALEXANDRA.

H.R.H. the Prince of Wales.
H.R.H. the Duke of Connaught.
H.R.H. the Duke of Cambridge.
H.R.H. the Duke of Saxe-Coburg.
H.R.H. Prince Arthur of Connaught.
H.R.H. the Duke of Cumberland.
Austria, the Emperor of.
Belgians, the King of the.
Denmark, the King of.
German Emperor, the.
Hellenes, the King of the.
Italy, the King of.
Norway, the King of
Persia, the Shah of.
Portugal, the King of.
Roumania, the King of.
Russia, the Emperor of.
Spain, the King of.
Sweden, the King of.
Mecklenburg-Strelitz, H.R.H. Grand Duke of.
Hesse, H.R.H. Grand Duke of.

Schleswig-Holstein, H.R.H. Prince Christian of.
Prussia, H.R.H. Prince Henry of.
Denmark, H.R.H. Crown Prince of.
Germany, H.R.H. Crown Prince of.
Russia, H.I.H. the Hered. Grand Duke Michael Alexandrovitch of.
Austria, H.I. and R.H. Archduke Francis of.
Aosta, H.R.H. Duke of.
Portugal, H.R.H. Prince Royal of.
Spencer, Earl.
Cowper, Earl.
Ripon, Marquess of.
Leicester, Earl of.
Grafton, Duke of.
Abergavenny, Marquess of.
Norfolk, Duke of.
Londonderry, Marquess of.
Rutland, Duke of.
Cadogan, Earl.
Devonshire, Duke of.
Abercorn, Duke of.
Rosebery, Earl of.
Breadalbane, Marquess of.
Lansdowne, Marquess of.
Derby, Earl of.
Buccleuch and Queensberry, Duke of.
Elgin, Earl of.
Northumberland, Duke of.
Portland, Duke of.
Roberts, *Field-Marshal* Earl, V.C.
Bedford, Duke of.
Marlborough, Duke of.
Wellington, Duke of.
Sutherland, Duke of.
Prelate, Bishop of Winchester.
Chancellor, Bishop of Oxford.
Registrar, Dean of Windsor.
Garter Principal King of Arms, Sir Albert William Woods, G.C.V.O., F.S.A.
Usher of the Black Rod, General Sir Michael A. Shrapnel Biddulph, C.C.B.

PART IV

St. George in Art—Hostels—Mummers, and Relics of the Order

St. George.

From Isabella MS., British Museum.

PART IV

St. George in Art—Hostels—Mummers, and Relics of the Order

IN art, England's Patron Saint has been represented by Fra Angelico,[1] Raphael, Donatello, Mantegna, Della Robbia, Carpaccio, Tintorel, Albert Dürer and many other foreign artists, as an embodiment of the Christian soldier, armed with the breastplate of righteousness, the shield of faith—the spiritual knight who wears the helmet of Salvation, and the sword of the Spirit which is the Word or Power of God. Undeniably superior as these pictures are, as works of art, in none of them, except perhaps those at Venice, is the story of the "Victorious One" set forth in such simplicity of spiritual meaning as in the old fresco on the walls of the Parish Church at Dartford, a favourite wayside halting place of kings, crusaders and Canterbury pilgrims on the high road to Canterbury and Dover. St. George is portrayed in armour on a white charger; on his breastplate a red cross. His helmet is adorned with a plume of three ostrich feathers. With his lance couched, the champion stands between the distressed damsel and the dragon issuing from a black cave wherein are seen bones and vestiges of its ravenous appetite. The lady thus saved from a cruel fate is evidently a princess from her attire of red velvet and ermine; beside her frisks a lamb, the emblem of innocence. Behind her deliverer is a castle and towers, having loopholes, and between them an arched gate, and, in a turret above, are the King and Queen anxiously awaiting their daughter's fate, upon whom the lot had fallen to be cast out of the city. As a work of art the old wall-painting is quaint rather than excellent; its chief value lies in the realization of that spirit of chivalry which prompts men to self-forgetful deeds of heroism.

[1] Reproduced by S.P.C.K.

It is unknown by whom or at what time this fresco was painted. Probably to commemorate the battle of Agincourt, when the " greatest soldier of his day " led his little army against the hosts of France with the Crusaders' inspiriting battle cry : " Follow your spirit, and upon this charge cry God for Harry, England and St. George ! " Cut off in the prime of life by illness at Vincennes, a long procession headed by the King of Scots, James I, as chief mourner, brought back the remains of the popular monarch from Paris to Calais, and from Dover to Dartford where all that was mortal of—

King Henry the Fifth too famous to live long

lay in state for a week, while the most sumptuous preparations were made for the royal interment in Westminster Abbey.

Thousands from all parts of the kingdom are said to have flocked to Dartford to show their affection and loyalty by joining in the requiems offered daily for their departed sovereign.

At Pickering in Yorkshire is a fresco in exceptionally good preservation of St. George killing the dragon. It is interesting to note that the horse has precisely the same trappings as in the Dartford fresco. Recently, in May, 1905, another fresco has been discovered at Kirklington, near Oxford, of the " Victorious One " on a white charger with a drawn sword ; on his left the Princess is kneeling in grateful attitude, the slain dragon on the right at the feet of the horse, the town walls in the background.

In the ancient Parish Church of Fordington, a suburb of Dorchester, the centre of a large British settlement, is a rudely carved effigy of St. George on horseback. Bloxham, in his work on Gothic Ecclesiastical Architecture, after remarking on the frequent occurrence of rude sculpture in low relief on the tympanum of the arch of a Norman portal, observes : " Sometimes the subjects are legendary, as a curious and very early sculpture over the south doorway of Fordington Church, Dorsetshire, apparently representing some incident in the story of St. George. The figures, of which there are several, bear a remarkable resemblance in point of costume to that in the Bayeaux tapestry. The principal figure is on horseback with a discus round his head, a mantle fastened to the right shoulder and a pryck spur affixed to the right heel ; he is represented in the act of spearing

with a lance, which bears the pennon at the extremity, a figure lying prostrate, wearing the conical nasal helme, and bearing a shield ; other figures are also represented habited in a hauberk and cleausses of one piece." This sculpture, says the writer, may allude to the legendary appearance of St. George at the Siege of Acre.[1] The fact that the Cathedral records show that in A.D. 1091 Bishop Osmund gave his rectory of St. George's,

Study for Raphael's St. George.
From University Gallery, Oxford.

Dorchester, to his church at Salisbury, renders it probable that this prebendal Church of St. George, which gave its name to the hundred of St. George, existed here, and that the interesting sculpture over the south door comes down to us from that period.

For Englishmen the most famous St. George and the Dragon in art is the small painting by Raphael, now in the Hermitage,

[1] Or it may have been a copy of a similar carving on the tympanum of Constantine's Church at Lydda which is said to have been there in the Crusaders' time.

St. Petersburg. The picture is one of Raphael's early works painted in 1506 at Urbino, his native town. The commission was given by Guidobaldo, Duke of Urbina, who had this St. George on the white horse painted expressly for our Henry VII, who had invested him with the Order of the Garter. The picture was sent to England, and remained in the royal collection until 1627, when it passed into the hands of the Earl of Pembroke. In 1639 it again became the property of the King. It is sad to recall the fact that Cromwell sold the King's pictures—this one among the number. It fetched the paltry sum of £150. We lose sight of the painting for some time as it passes from one owner to another, finally settling at St. Petersburg, where it is treated as a sacred eikon with a lamp burning before it. Painted for an English king and representing St. George as Patron of England, wearing on his left leg the Order of the Garter, surely some effort might be made by the chivalry of England to restore to the nation this priceless art treasure. There are two engravings made of it; one by Vostermare in 1627 and another by Des Granges, 1628. Raphael's original sketch for the picture is in the priceless collection of Raphael's and Michael Angelo's drawings made by Sir Thomas Lawrence.

Beside the Dartford fresco and the beautiful Raphael are two historical paintings in the royal collection at Hampton Court which depict the story of our Tutelary Saint. The earliest is the combat between St. George and the Dragon painted as an altar-piece for Henry VII's palace at Sheen. It contains portraits of the Tudor king and his family, "and must have been painted," says Mrs. Twycross in her interesting article in the April *English Illustrated Magazine*, 1906, "after 1503, because of the birth of the youngest princess in that year. The receding lines of figures are united by an angel tugging at the curtains of the tents.

"This serves also to suggest the union of the Houses of York and Lancaster. The two large tents are required to display the Tudor Rose and Portcullis, and the whole picture is crowded with instructive detail."

Henry VII seems to have cherished great admiration for St. George and the Dragon, more particularly the Dragon, which he caused to be introduced into the Royal Arms and entwined

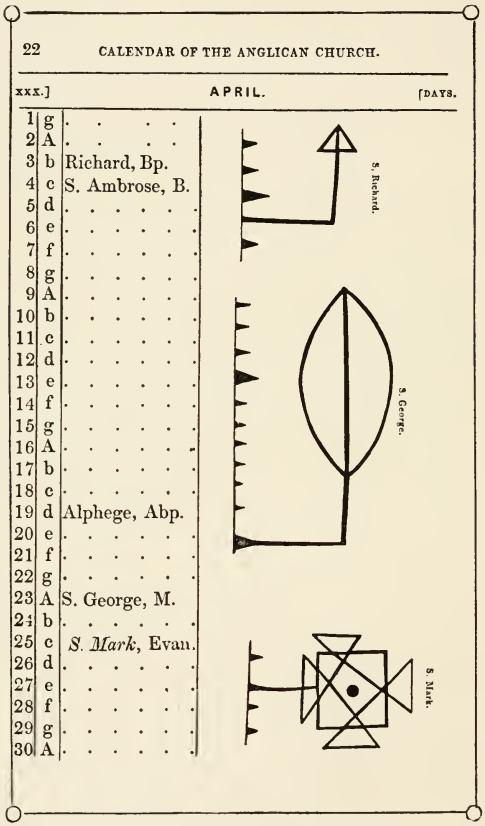
about his tomb. The "Dragon of the Great Pendragonship" of Wales was a revival of the ancient Celtic-British element in the English monarchy, after centuries of eclipse. Therefore, looking at this picture we are not surprised to see an elongated dragon flying literally over the head of the delighted king. This patriotic dragon is appropriately pierced with a lance from which floats the pennon of St. George. We might have thought that dragon, pennon and all, would have rapidly descended to earth, but the creature somewhat considerately remains in mid air while St. George prepares to slay it with the sword. An elegant Tudor princess watches the proceedings; she is leading a peaceful lamb. The lamb figures also in the Dartford fresco.

The picture of St. George painted by Rubens for Charles I is still more melodramatic and crowded than the unknown Flemish artist's altar-piece depicting Henry VII and his family in the legend of the Saint. Two angels from above descend with palm and laurel to crown St. George—a portrait of Charles I, while the princess is Henrietta Maria. Many spectators view the scene, which is set off by an elaborate landscape with a view of the Thames and Windsor Castle. This painting, like the Raphael, was sold by Cromwell, but subsequently purchased for England by George IV.

St. George, from a MS. in the Bodleian Library.

The cut we give from an illuminated MS. in the Bodleian, is an uncommon variation, and represents the devil in the place of the Dragon; thus making the allegory much simpler. The

St. George's crosses on the Saint's surcoat and on the caparison of his horse, as well as on his shield, also deserve notice. In some of the ancient Clog almanacks (in common use throughout



22 CALENDAR OF THE ANGLICAN CHURCH.

xxx.] APRIL. [DAYS.

1	g	. . . . .
2	A	. . . . .
3	b	Richard, Bp.
4	c	S. Ambrose, B.
5	d	. . . . .
6	e	. . . . .
7	f	. . . . .
8	g	. . . . .
9	A	. . . . .
10	b	. . . . .
11	c	. . . . .
12	d	. . . . .
13	e	. . . . .
14	f	. . . . .
15	g	. . . . .
16	A	. . . . .
17	b	. . . . .
18	c	. . . . .
19	d	Alphege, Abp.
20	e	. . . . .
21	f	. . . . .
22	g	. . . . .
23	A	S. George, M.
24	b	. . . . .
25	c	*S. Mark*, Evan.
26	d	. . . . .
27	e	. . . . .
28	f	. . . . .
29	g	. . . . .
30	A	. . . . .

St. George's Sign on Clog Almanack.
From *Parker's Church Calendar.*

the country until printed ones took their place) St. George's day is distinguished by a shield, in others by a spearhead as in the illustration from *Parker's Church Calendar.*

The number of inns and taverns all over the country with the sign of St. George and its combinations leaves no doubt as to the popularity of our Patron Saint. Almost every town in the provinces boasts a *George Inn*. In London 200 years ago there were no less than sixty-three signs of St. George and its variations. Mr. MacMichael, the great authority on ancient signs, informs us that the old *George Inn*, Southwark, not far from the *Tabard* of Chaucer's pilgrimage fame, is one of the few old hostels where a courtyard and old picturesque wooden gallery remain. The sign would appear to date from the particular veneration paid to St. George in England in the reign of Richard I, and probably to the year 1222, when his feast was ordered to be kept as a general holiday by the Synod at Oxford. At Wargrave, near Henley-on-Thames, there is a remarkable instance of St. George and the Dragon, painted by two R.A.'s., Leslie and Hodgson. But this is preserved within ; that outside being a reproduction.

The " Green Man " is another sign frequently met with, and no doubt intended to commemorate the memory of the " Ever-green green one " ; particularly as it is found in the neighbourhood of ancient British settlements, as at Blackheath and Epping Forest. There was a *Green Man* at Denmark Hill in 1815 ; a *Green Man*, Southampton Street, High Holborn, in 1733 ; at Charing Cross in 1742. At Blackheath, the *Green Man Hotel* and Assembly Rooms on the Heath beside the old Watling Street, at the top of Blackheath Hill, is a flourishing and well managed hostelry. In coaching days, from its nearness to London, the *Green Man* was a most popular and fashionable health resort.

In Oxfordshire, Berks, and Sussex the story of St. George is preserved with more or less accuracy by the Christmas Mummers—youths quaintly dressed and armed with wooden swords, who come round to the big houses and go through a performance in the squire's hall or kitchen. The leader of the party, St. George, announces in doggerel lines that he has killed a great monster, but that his present task is to kill a " Turkish knight " who has carried off a lady ; a scuffle ensues, and the Turkish knight is thrown to the ground, a doctor is summoned, who restores the knight. After this so-called " valiant deed " St.

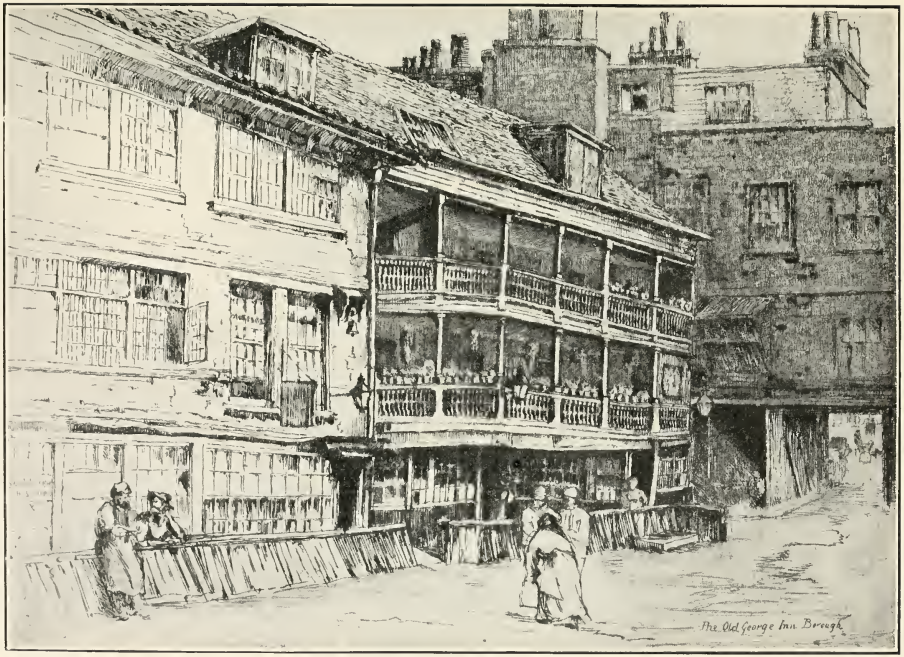
George shakes hands with his troop, and more sing-song follows. In different counties the words vary, and we have never yet been able to get hold of a written version ; the details of the story depend mainly upon the intelligence and memory of the performers. The moral appears to be always the same, however—to fight in defence of the weaker sex.

It may interest our readers to know where any relics of the "Most Illustrious and Honourable Order of St. George and the Garter" are to be seen. In the United Service Museum, Whitehall, the Duke of Wellington's "Garter" is exhibited in a glass case with the riband of the Order. Whether the Iron Duke wore this "orbicular ornament" (as it is termed in the Office for Induction) in battle, as did the knights in old days, we do not know. This relic of British chivalry is of great national interest, inasmuch as the famous warrior who wore it was a Knight-Companion who lived up to the traditions of the Fraternity. His success was largely due to the pains he took to acquire minute and accurate knowledge of every detail of a soldier's life. "*Duty*" was his watchword.

> A witness to the ages as they pass
> That simple duty hath no place for fear.
>
> (*Whittier.*)

In the British Museum are several very beautiful jewelled "Georges," exquisite triumphs of the goldsmith's art, but of little value in connexion with the Order, as the names of the knights whose doughty deeds won for them the "jewel" are in no single instance affixed. We often wonder if the "jewel" in the case in the Gold Room may be possibly the "George" that the Marquess of Ormonde sold in Paris to provide necessaries for the chivalrous young Prince Henry of Gloucester.

It is within the Tower of London, the "cradle" of English history, that we are brought into touch with the chivalry of the Middle Ages in a very interesting way. For here may be seen some of the finest examples of armour in Europe ; armour, helmets, swords and lances, the property of British kings and nobles, that have been used by their gallant owners to withstand the shock of many a fierce encounter in the lists, and possibly in the battlefield. One of the most magnificent specimens of mediaeval smith's work, placed in a conspicuous position in the



The old George Inn, Southwark.

From an etching by Miss C. M. Pott, reproduced by kind permission of Guy's Hospital. (Vide Sam Weller's mark at lower left-hand corner.)

centre of the armoury, is a complete suit for horse and rider of burnished steel, the gift of the Emperor Maximilian to Henry VIII, embossed with pomegranates and a figure of St. George engraved on the breastplate.

One of the latest additions to these historical treasures is Queen Victoria's Insignia of "The Most Noble Order of the Garter," presented to the Jewel House of the Tower by the Sovereign of the Order, Edward VII. These ancient symbolic emblems of chivalry—personal relics of the "Righteous Queen"—are preserved in a table-case in a window recess of the Wakefield Tower, whose ancient walls (sixteen feet thick) were the prison house of Henry VI. Another of the recesses of this apartment (now the Jewel House) was used as a chapel by one of England's most religious and revered monarchs, "Holy Henry" as he was emphatically termed by his subjects. Queen Victoria's "jewels" consist of the Garter of "Heavenly blue" inscribed with the motto of the order, "Honi soit qui mal y pense," worn by Her Majesty, as by all ladies of the Order of St. George, on the left arm above the elbow (after the fashion set by Queen Philippa, the Consort of the Founder, Edward III); the collar of the Order with its pendant jewel, the "George" and the Blue Riband worn saltire-wise over the heart and left shoulder. More attracted are juvenile visitors by this case than by any other in the room, unless perhaps by that which contains the three coronation swords, "*Curtàna*," the sword of mercy, which is *pointless*, and has a blade forty inches long; and the two swords of justice, ecclesiastical and civil.

But we must not leave the Jewel House without a careful examination of the Crown Jewels in the centre of the apartment, and the objects which form the English Regalia, for the like of them for historical interest can nowhere else be seen. The King's crown occupies the highest place in the case. The principal jewel in it is the large ruby given to the Black Prince in 1367, and worn by Henry V in his helmet at Agincourt, and thus associated with the two most chivalrous leaders of mediaeval times. The blaze of precious stones, diamonds, rubies and sapphires, unsurpassed, we are told, for brilliancy and size, are encircled by the sacred vessels of gold used for the "solemnities" of the coronation. The most venerated of these is St. Edward

the Confessor's Staff, a sceptre of gold four feet seven inches long (observe the perfect numbers) surmounted by an orb in which, tradition says, is a fragment of the true Cross. Thus here in the old Tower are we brought in touch with the British Empress Helena, when on May 3, 326, this "most pious and most venerable Empress" had the happiness and privilege to find the Cross of Christendom. Nor must we, in sight of this magnificent Regalia, forget the achievements of the fair St. Helen's son, the first Christian Emperor, Constantine crowned King of Britain by the "voice of the people" in his own hereditary right, whose sword, "laid up" at Winchester, was only destroyed, with other relics, in Commonwealth times. For it is to Constantine the Great that we owe the *ideal* Christian soldier. It is his wise and practical judgment that we have to thank for proclaiming the merits of his comrade-in-arms, the young Soldier-Martyr, George, and for constituting with the consent of the Church the "Ever victorious One" as patron and pattern of "Chivalry" for his vast empire.

AUTHORITIES CONSULTED FOR "THE STORY OF ST. GEORGE"

A Ashmole
Anstis
Archæologia
B Benham Gurney
Beltz
Baigent
C Clapton
Coteworth
Campbell
Camden
Chaucer
Camb. Britannica
D Dixon Hepworth
Dugdale
E Eusebius
F Froissart
Fuller
G Governor's Guide, by the Constable of Windsor Castle, the Duke of Argyll
Giraldus Cambrensis
Geoffrey of Monmouth
Gibbons
H Hook (Dean)
Hope, St. John
J James (Miss)
K Kitchen (Dean)
L Lowth (Bishop)
Lingard
Leland
M Moberley (Bishop)
N Nicholas (Sir H.)
Nennius
P Parker
Poynter
S Stubbs (Bishop)
Spenser
Stanley (Dean)
Strickland (Miss)
Smith's Westminster
T Tighe and Davey
Twycross (Mrs.)
W Wallis
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